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Review and Expositor

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JULY, 1961

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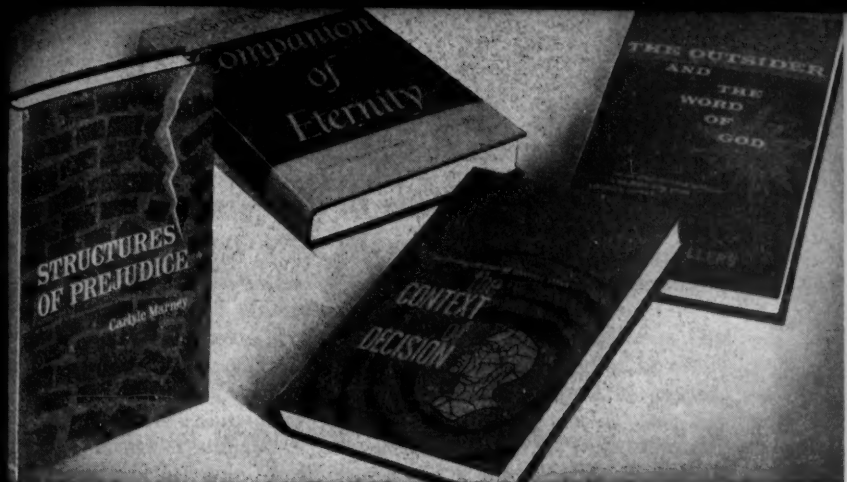
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Editorial Introduction

This issue of the *Review & Expositor* is built around the important theme of Life After Death. In a future issue we intend to explore some of the more minute areas within this more general theme. The first article examines the view of Immortality held by a philosopher who had no biblical theology on which to build or by which to be guided. Dr. Hugo Culpepper does not present his personal view but rather capitalizes on the research done for his recent doctoral dissertation and explains the views of Miguel de Unamuno.

The following four articles are designed to survey various biblical divisions. Dr. Eric Rust makes a clear and concise presentation of the destiny of an individual as propounded in the Old Testament. He does not deal directly with immortality since there is no clearly defined "organized system" in the Old Testament. Three articles are devoted to the New Testament teaching. Dr. William Hull summarizes the thought of the passages in the Synoptic Gospels which treat the subject, while Dr. Ray Summers deals with the Johannine literature and Dr. Dale Moody discusses the Pauline view.

* * *

With the appearance of this issue, we institute a new policy in regard to the books received in our office. Every theological book which is sent to us by the publisher or author will be listed in the section of Books Received. The reader will be able to look at our *Index of Books Received* and note the latest books to be published. Our printing the title does not indicate any estimation of content or value. It merely advises our readers that such a book is in print. We will list, in addition to the title, the publisher and publisher's address, number of pages, and cost.

We will continue our policy of giving major book reviews of the most important books in the various areas of theological studies. Also, we will continue to give shorter reviews and book notices of the smaller and slightly less important books as they appear.

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Immortality and Modern Thought: *A Study of Miguel De Unamuno*

By HUGO CULPEPPER

Miguel de Unamuno was a "disturber of men's peace." He has had a profound influence over those who have come to know him well. John A. Mackay was not alone in considering him "one of the greatest living men,"¹ or in ranking him "among the few prophetic voices of our time."² The editor of Unamuno's multi-volume complete works thinks that "every day that passes his figure becomes greater"³ and regards him as being "among the half dozen most important minds which the Occident has had for several centuries."⁴

Unamuno was born on September 27, 1864, in Bilbao, Spain. After graduating from high school at the age of fifteen, he took his doctorate in Philosophy and Letters from the University of Madrid in 1883. For several years he lived in his native city where he engaged in private tutoring and literary work while trying to secure a chair in a university to teach. In 1891, he became professor of Greek at the University of Salamanca. After ten years of teaching and writing, he was named Rector of the university. His aggressive, independent literary campaign in various periodicals against the ills of the nation was merciless, overlooking no problem and sparing no individual. He was exiled in 1924 by General Primo de Rivera because of his liberalism and outspoken opposition to the military dictatorship. After a few months on the island of Fuerteventura, he spent about one year in Paris. From 1925 until 1930 he lived in Hendaya, France, on the border of Spain. When the dictatorship of Rivera was terminated, Unamuno returned home and resumed the presidency of the University of Salamanca the following year, after the Republic was established. He served in this position until his death on December 31, 1936.

The purpose of his major work, *Tragic Sense of Life*, was

1. John A. Mackay, *The Other Spanish Christ* (New York: The Macmillan Company, 1932), p. 147.

2. *Ibid.*, p. xi.

3. M. Sanmiguel, "Presentacion," *Obras completas*, Miguel de Unamuno, author (Madrid: Afrodísio Aguado, S. A., 1952), I, 13.

4. *Ibid.*

to draw his reader's attention to "the problem." At the very close of the book, he states this purpose in an indirect manner, which at the same time strikingly suggests that usually people try to evade it, when he says, "I took up my pen proposing to distract you for a while from your distractions."⁵ One does not read long before the centrality of the problem of death becomes emphatic. As the only "real" problem, it caused Unamuno anguish in his deepest soul. "The problem of the duration of my soul, of my own soul, tortures me."⁶ Death and the uncertainty of the beyond were ever present with him. "This thought that I must die and the enigma of what will come after death is the very palpitation of my consciousness."⁷ It was a deep conviction with him that if his soul was not immortal, and the souls of all the rest of men and even every thing, then nothing is worth while or worth the effort.⁸ Life's value is utterly dependent on immortality.

If consciousness is, as some inhuman thinker has said, nothing more than a flash of light between two extremities of darkness, then there is nothing more execrable than existence.⁹

In 1905, Unamuno wrote in *Soledad*, "The human question . . . is the question of knowing what will become of my consciousness, of yours, of that of others and of all, after each one of us dies."¹⁰ Unamuno experienced the meta-physical anguish of the great spirits, that anguish which grips the soul on hearing the voice that arises from the silence of the inner depths with the question, "And everything, for what?"¹¹

The thirst for being, in an eternal sense, and the sad expectation of ceasing to be some day result in a rebellious spirit against one's own impotency, as Unamuno expressed his basic sense of contradiction in life on one occasion.¹² But

5. Miguel de Unamuno, *Tragic Sense of Life*, J. E. Crawford Flitch, trans. (New York: Dover Publications, Inc., 1954), p. 330.

6. *Ibid.*, p. 45.

7. *Ibid.*, p. 40.

8. Miguel de Unamuno, "Niebla," *Obras completas* (Madrid: Afrodísio Aguado, S. A., 1951), II, 679.

9. Unamuno, *Tragic Sense of Life*, p. 13.

10. Unamuno, "Soledad," *Obras completas*, III, 603.

11. Miguel Romera Navarro, *Miguel de Unamuno, Novelista-Poeta-Ensayista* (Madrid: Sociedad General Española de Librería, 1928), p. 230.

12. Unamuno, "La mujer gaditana," *Obras completas*, V, 207.

this rebellious spirit is not a negative quality. It is a constructive attitude. It expresses itself in existential thinking. Such thinking is always on the firing line, always at the growing edge; it is thinking on the part of one who is an involved participant. Within such a one, a doubting faith comes to birth as the continuing battle rages between the head and the heart. Doubt inhabits a house, as it were, which is continually being demolished by reason and which continually has to be rebuilt by faith.¹³ Unamuno's life was a battleground for just such a struggle. He spoke of "the contradiction of my heart that says Yes and of my head that says No!"¹⁴ The tension between Unamuno's mind and heart resulted in his tragic sense of life. One of the most discerning comments on this concept of the tragic sense of life was made by William Temple, when he observed that Unamuno "virtually gives the world of facts to reason, and the world of values to faith, and passionately denies the possibility of any reconciliation between them."¹⁵

A superficial reading of Unamuno might suggest to one that he had no adequate motive for a significant ethic in life. Quite the reverse was true, in his judgment. He believed that uncertainty is the ultimate moral spring. Certainty would make life impossible, regardless of whether it be the certainty of final annihilation or the certainty of personal consciousness beyond death. Faith and life are maintained by being nourished, moment by moment, by doubt and death.¹⁶ His body and soul lived because they struggled, moment by moment, against death. In one of the classic expressions of his faith, Unamuno emphatically declared that his religion was struggle, and that he wanted to fight his fight without being concerned about the victory.¹⁷ Julian Marias has pointed out that Unamuno postulates here an unceasing effort to penetrate the mystery, to come to know God, even though he knows that he will not be able to fulfill it while he is living. Then he goes on to comment

13. Unamuno, *Tragic Sense of Life*, p. 108.

14. *Ibid.*, p. 13.

15. William Temple, "Some Implications of Theism," *Contemporary British Philosophy*, J. H. Muirhead, editor (New York: The Macmillan Company, 1924), I, 415.

16. Unamuno, "Viva de Don Quijote y Sancho," *Obras completas*, IV, 254-55.

17. Unamuno, "Mi religion," *Obras completas*, III, 820.

that there resounds in this passage, at the same time, the *fides quaerens intellectum* of Augustine and the *Deum nemo vidit unquam* of Scripture.¹⁸ He preferred struggle in war to a lie in peace. For him, life is struggle without thought of victory and a prize; perhaps, the prize will turn out to be the struggle.¹⁹

Unamuno's tragic sense of life is modeled after a saying of Senancour's Obermann: "L'homme est perissable. Il se peut; mais perissons en resistant, et, si le neant nous est reserve, ne faisons pas que ce soit une justice."²⁰ Unamuno himself translates this expression which was so influential in his thinking:

"Man is perishable. That may be; but let us perish resisting, and if it is nothingness that awaits us, do not let us so act that it shall be a just fate." Change this sentence from its negative to the positive form—"And if it be nothingness that awaits us, let us so act that it shall be an unjust fate"—and you get the firmest basis of action for the man who cannot or will not be a dogmatist.²¹

This is

the practical position to which . . . criticism is capable of leading whosoever will not renounce life and will not renounce reason and who is compelled to live and act between these upper and nether millstones which grind upon the soul.²²

One of Unamuno's most direct statements, which lays the basis of an ethic for life, is the following: "To believe in God is to long for His existence, and further, it is to act as if He existed; it is to live by this longing and to make it the inner spring of our action."²³ This idea coincides with a well expressed judgment concerning Kant: "The religion of Immanuel Kant can be put in one phrase, 'We cannot

18. Julian Marias, *Miguel de Unamuno* (Buenos Aires, Argentina: Editora Espasa-Calpe, Argentina, S. A., 1950), p. 141.

19. Unamuno, "De la correspondencia de un luchador," *Obras completas*, II, 832.

20. Unamuno, *Tragic Sense of Life*, p. 260.

21. *Ibid.*, p. 263; cf. Bowman Foster Stockwell, "The Philosophy of Miguel de Unamuno" (unpublished doctoral dissertation, Boston University Graduate School, Boston, 1933), p. 177.

22. Unamuno, *Tragic Sense of Life*, p. 131.

23. *Ibid.*, pp. 184-85.

know that there is a God; but we ought to live as though there were one'.²⁴

One could get the impression from the thought reflected in his writings that Unamuno's personal psychological state normally bordered on the morbid. Did he know what it was to have peace of mind? The writer heard John A. Mackay point out that Unamuno, in his essay on "My Religion," said that the struggle was worth more than the victory. Then Mackay went on to observe that,

In this, he fails to be fully Christian. At times, as in the *Tragic Sense of Life* in a certain passage, he seems to have come to have peace—but this is an exception; he is generally to be characterized by struggle.²⁵

Since Christianity is struggle, for Unamuno, it is therefore an adventure. It is not doctrine. In a sense, there can be no Christians, but only men in whom there is Christian struggle.²⁶ Since the apostle Paul, Christianity has not been doctrine, but rather life, struggle, agony.²⁷ Christianity must be defined in agonistic terms; it introduces struggle into the souls of men, not peace.²⁸ For Unamuno, the authentic Christian is the agonistic Christian. It is he who exerts himself in struggle to reconcile his contradictions concerning the great themes provoked by his consciousness of existence, primarily the immortality of the soul and the existence of God. Perhaps, it can be said that Christianity for Unamuno, more than belief, was a heart-centered method of universalizing his tragic sense of life.²⁹

Uncertainty as to whether there is a life beyond the grave is man's salvation. Unamuno expressed this as his conviction in a letter to Jimenez Ilundain on January 26, 1900. If one were absolutely certain, without even a sub-

24. Romera Navarro, *op. cit.*, p. 224, citing Edgar A. Singer, *Modern Thinkers and Present Problems* (New York: 1923), p. 129.

25. John A. Mackay, while lecturing on "El estetismo: la idolatría del sentimiento," at La Facultad Evangelica de Teologia, in Buenos Aires, Argentina, on July 29, 1953.

26. Rene Marill Alberes, *Miguel de Unamuno* (Buenos Aires: Editorial "La Mandragora," 1955), pp. 140-41.

27. Unamuno, "La agonía del Cristianismo," *Obras completas*, IV, 838.

28. Jose Ferrater Mora, *Unamuno, bosquejo de una filosofía* (Buenos Aires: Editorial Sudamericana, 1957), p. 75.

29. S. Serrano Poncela, *El pensamiento de Unamuno* (Mexico City: Fondo de cultura economica, 1953), pp. 156-57.

conscious doubt, that death means the eternal annihilation of his individual consciousness, life would be impossible as it would be if he were certain of the opposite. In either case, one would be tempted at times to commit suicide seeking either all (immortal life) or nothing (absolute unconsciousness). It is the uncertainty and the mystery which saves man. The entire truth, at this point, would destroy him. As the Scriptures say, he who sees God face to face dies. Even the most fervent believer maintains some shadow of doubt. Likewise, the most incredulous is at times uncertain as to there being nothing beyond death. (Sometimes this drives him to suicide.) The "all or nothing" principle, inherent in the temptation to eat of the fruit of the tree in the garden, would make life impossible. One has to renounce such a principle. The life instinct knows that both "all" and "nothing" would bring one to the same end.³⁰ Some thirteen years later, Unamuno expressed this same approach to eschatology: "Nothing is sure; all is in the air."³¹

For Unamuno, that which is most truly the end in itself (autoteleologico) is life.³² The highest end is the most intense and complete life possible. Since life is the highest end, this has given rise to the cult of immortality. Indeed, in Unamuno's opinion, "all religion has sprung historically from the cult of the dead."³³ In keeping with this, the soul of man comes to be seen as being of supreme value. "The end of life is to make a soul for oneself, an immortal soul."³⁴ In making one's own soul, it should be so well done that it will merit immortality.

For if there is no other life after this one,
Make it such that it would be an injustice
Our annihilation; of the avarice
Of God may your life be a protest.³⁵

30. Hernan Benitez, *El drama religioso de Unamuno* (Buenos Aires: Universidad de Buenos Aires, Instituto de Publicaciones, 1949), p. 308.

31. Unamuno, "Del sentimiento tragico de la vida en los hombres y en los pueblos," *Obras completas*, IV, 555; cf. Unamuno, *Tragic Sense of Life*, p. 117.

32. Romera Navarro, *op. cit.*, p. 263.

33. Unamuno, *Tragic Sense of Life*, p. 40.

34. Romera Navarro, *op. cit.*, pp. 226-27, citing Unamuno, *L'agonie du Christianisme*, p. 16.

35. Romera Navarro, *op. cit.*, p. 228, citing Unamuno, *Rosario de sonetos liricos*, CXIII.

Unamuno frequently speaks of the possibility of life being a dream of God, which will come to an end if and when God awakens. But, interestingly enough, on the more hopeful side, he sometimes thinks of life as possibly being a dream and of man's death as being an awakening on man's part to life as it really is.³⁶ In this way, the concept of life as a dream, which may seem to be nihilistic on first impression, is really an affirmation of immortality suggesting that man shall awaken to a transcendent reality to live the life beyond.³⁷ A rather dramatic illustration of this viewpoint, indicating something of its significance, is given by Unamuno in considering the "second death" of Lazarus. Of what did Lazarus die the second time, when he died forever? He died of loneliness. That man, who had once tasted of death and its repose, felt so lonely among the living who had never died. He carried about with him, in his eyes, in the sound of his voice, in the rhythm of his walk, something of the splendor of eternal rest. His brothers in humanity trembled before him as before an unknown god. At the same time, he felt alone, alone, alone. The "reality" of others was no longer reality for him.³⁸

Unamuno interprets the desire for fame or paternity as an effort to maintain an apparent immortality when faith in a real one is lacking.³⁹ Nothing less than bodily resurrection is consistent with personal immortality, in Unamuno's most characteristic thought. He would have agreed with the insistence of Aurelius Clemens Prudentius on a literal resurrection of the body. The latter writes in his *Apotheosis*:

I know that my body will rise up again in Christ. Why do you want me to despair? I shall follow on the same road by which He returned after triumphing over death. This is my belief. And I shall be just as I was: I shall have the same face and strength and colour that I have today: not a tooth nor a nail will be missing when the open tomb vomits me up again.⁴⁰

36. Cf. Unamuno, *Tragic Sense of Life*, p. 232.

37. Unamuno, "Sobre la filosofía española," *Obras completas*, III, 492.

38. Unamuno, "De la correspondencia de un luchador," *Obras completas*, III, 834.

39. Marias, *op. cit.*, p. 197.

40. Cited by Gerald Brenan, *The Literature of the Spanish People* (New York: Meridian Books, 1958), pp. 11-12.

When Unamuno speaks of salvation he does not mean by it, primarily, the beatific vision of God in opposition to eternal condemnation. Instead, his reference is simply to the perpetuation of life, to salvation from nothingness, from annihilation beyond death.⁴¹ In his thought, true religion is to save one from death rather than from sin. In the final analysis, the really important thing is not to die, whether one sins or not!⁴² This is consistent with his view that "the essence of evil consists in its temporal nature, in its not applying itself to any ultimate and permanent end."⁴³ Everything really should become eternal, including evil itself, because then it would cease to be of a temporal nature and consequently no longer be evil.

What one really wants to be becomes within him a creative force and is true reality. One shall be saved or lost by what he has wanted to be rather than by what he has been. Unamuno expects God to reward or punish one by permitting him to become throughout all eternity that which he really has wanted to be.⁴⁴ The reader is reminded at this point of Browning's words, "What I aspired to be, and was not, comforts me."⁴⁵ In an essay written in the year 1900 and entitled *Within*,⁴⁶ Unamuno takes up for the first time the question of the relation between the person who lives and the life of that person. He refers to a background of the soul, to be understood as the person, of which the life is an explication. On the other hand, Unamuno seems to move away from this position, as his works develop, toward a view of the person as being produced by life and therefore as being in process of formation up to one's death. The conflicting viewpoints are still present in his *Tragic Sense of*

41. Marias, *op. cit.*, p. 149.

42. Arturo Barea, *Unamuno*, Ilsa Barea, trans. (New Haven: Yale University Press, 1952), pp. 30-31.

43. Unamuno, *Tragic Sense of Life*, p. 264.

44. Unamuno, "Tres novelas ejemplares y un prologo," *Obras completas*, II, 982; cf. Marias, *op. cit.*, p. 176.

45. Robert Browning, "Rabbi Ben Ezra," *The Complete Poetic and Dramatic Works of Robert Browning* (Student's Cambridge Edition; Boston: Houghton Mifflin Company, 1895), p. 384.

46. Unamuno, "Adentro," *Obras completas*, III, 209.

Life, written in 1913, where he speaks of the life as being at the service of the spirit.⁴⁷ But in *La agonía del Cristianismo*, the work of his later years, he comes to insist that the end of life is to make for one's self a soul.⁴⁸ Man comes to the end of life with his self being formed. He passes through death to a life beyond which is in keeping with what he has become thus far, through love or hate.⁴⁹

Unamuno considers the passions of life, such as love and hate, as more than psychical states of emotion. He came to regard them as ontological moments of man which could grow to become dominant characteristics of his soul.⁵⁰ Indeed, they could become eternal states of consciousness. This was what determined a man's "reward" or "punishment." It was what he really became in himself that made the difference. It is not the divine reward or punishment, but the judgment which one formulates in his own consciousness, that constitutes his reward or punishment.⁵¹

However, on occasions, Unamuno seemed to have some notion of a possible reward in eternity, but never of punishment. For example, he says that if one does no good works except for the gratitude of other men, then he would have to retract the view expressed by the question, "of what value is eternity for us?"⁵² One should do good, not only in spite of it not always being one's duty, but rather just simply because it is not one's duty. The infinite value of good works consists in there being no adequate pay for them in this life.⁵³

During Unamuno's childhood when he had a simple faith, even the most vivid descriptions of hell and its tortures did not cause him to tremble with fear. He "always felt

47. Unamuno, *Tragic Sense of Life*, p. 269.

48. Unamuno, *La agonía del Cristianismo*, Introduction, p. 25, cited by Marias, *op. cit.*, p. 186.

49. Marias, *op. cit.*, p. 103.

50. *Ibid.*, pp. 103-4.

51. Romera Navarro, *op. cit.*, p. 271.

52. Once again, the reader is reminded of Browning's statement, "Ah, but a man's reach should exceed his grasp, or what's a heaven for?" Browning, "Andrea del Sarto," *op. cit.*, p. 346; Browning was Unamuno's favorite English poet, very likely.

53. Romera Navarro, *op. cit.*, p. 273, citing Unamuno, *Vida de Don Quijote y Sancho*, p. 95.

that nothingness was much more terrifying."⁵⁴ However, he did not believe in hell as being real. "The truth is that I could not believe in this atrocity of hell, of an eternity of punishment, nor did I see any more real hell than nothingness and the prospect of it."⁵⁵

The same view is expressed regarding Pachico in *Paz en la guerra*. Don Miguel, as his author-creator, says that hell terrified the boy less than nothingness. Hell was a representation which produced a sense of death and coldness (paradoxically enough!), but when all was said and done, in the end it was still a representation of life.⁵⁶

In one of his most impressive statements on this subject, Unamuno says,

If by saving your wick, you put out the light, and if by hoarding your life, you misspend your idea, then God will not remember you, denying you in his forgetting as in supreme pardon. And there is no other hell than this: that God should forget us and that we should return to the unconsciousness from which we arose. "Lord, remember me." . . . If I aspire to You, I shall live in You; if from You I depart, I shall pass into that which is not You, into all that there is apart from You: into nothingness.⁵⁷

How did Unamuno explain the existence of the concept of hell, which he himself did not accept? For the welfare of society, to maintain order, it had been necessary "to convert religion into a kind of police system," and hell was part of the result.⁵⁸ But the fear of hell is not a check to bad conduct. In one of his occasional outbursts against sectarian Protestants, he ridicules them for lack of imagination in holding to such a view. One day he had heard one of their members say that a well-ordered society would be impossible, if the fear of the pains of an eternal hell were to disappear completely from every member of society. He pitied such a one who lacked imagination so much as to believe in eternal punishment, hell, and the devil. The trouble was, as

54. Unamuno, *Tragic Sense of Life*, p. 43.

55. *Ibid.*, p. 44.

56. Unamuno, "Paz en la guerra," *Obras completas*, II, 70.

57. Unamuno, "Vida de Don Quijote y Sancho," *Obras completas*, IV, 352.

58. Unamuno, *Tragic Sense of Life*, p. 71.

Unamuno analyzed the case, that such a one did not imagine that others could do good for reasons very different from those which he "thought" led him to do good. Don Miguel said "thought" because he was convinced that the man himself did not abstain from evil for the reasons he thought led him to do so. These reasons were an after thought to explain his conduct to himself. Men rationalize their conduct after their deeds. They feel a furious necessity of explaining to themselves their conduct and of "understanding" why they do good or evil.⁵⁹ Instead of serving as a deterrent to evil, the fear of hell in many cases has had just the opposite effect, Unamuno thought. Indeed, "the belief in hell has made many sinners."⁶⁰

Although Don Miguel was born and reared a Roman Catholic and remained emotionally conditioned to Catholicism all his life, he did not believe in purgatory. In his thought, purgatory had no transcendent reality; at best, it was a projection of man's sentiment.⁶¹

Miguel de Unamuno shared with much enthusiasm Plato's sentence—*Kalos gar ho Kivdunos*—"Glorious is the risk!" He understood this to mean, "Glorious is the risk that we are able to run of our souls never dying."⁶² In contrast with his own enthusiasm for even the chance to run the risk of not dying utterly, it seemed to Unamuno that some men lack the tragic sense of life because they really never have come to grips with the issue of death and immortality.⁶³ Sometimes he has felt keenly that disposition on the part of some to applaud any suggestion that would deny a future life. For him, this was a manifestation of sheer materialism. He could understand how one cannot believe that there is a God or the soul is immortal. He could also understand how one can believe that there is not a God and the soul is not immortal. (The two statements are not the same in his view.) But that anyone should not desire that they should be was thoroughly repugnant to him. It was completely

59. Unamuno, "Soledad," *Obras completas*, III, 615-16.

60. Benitez, *op. cit.*, p. 393; a letter to Jimenez Ilundain, on April 18, 1904.

61. Unamuno, "Las animas del purgatorio en Portugal," *Obras completas*, I, 340-41.

62. Unamuno, *Tragic Sense of Life*, p. 45.

63. *Ibid.*, p. 304.

beyond his comprehension!⁶⁴ He himself was not convinced that there is another life, but he had no understanding of anyone who does not desire a life beyond, and he had no patience with the usual substitutes.⁶⁵

Unamuno recognized that there are those who think of death as being a sleep which they would welcome. His rather sarcastic reaction is that it would hardly be death in such cases. It would be merely the continuation of their habitual state! He even began to doubt that those so devoid of the desire for life could be awakened after death.⁶⁶

If any condition could be placed as a prerequisite to eternal life, in Don Miguel's opinion, it would be the deep desire for it and the sincere belief in it as a possibility.⁶⁷ He felt that all men deserve to be saved, but especially he who has a profound longing for it even in contradiction to all the assaults of reason.⁶⁸ It may be that he neither deserves it nor will obtain it who does not passionately desire it above reason and, if need be, against reason.⁶⁹

This possibility of conditional immortality, "that only those are eternalized who have lived in an agony of hunger for eternity and for eternalization,"⁷⁰ held a strong appeal for Unamuno. He had no hope for those who do not face the problem, and even less for those who believe in a heaven and hell such as he believed in as a child. There was still less hope, he thought, for those who dismiss the whole matter as fables and myths and say that he who dies is buried and that is the end of it. He only held out hope for those who do not know, but do not resign themselves to their ignorance. It is those who struggle without ceasing for truth, and place their life more in the struggle itself than in the victory, who fulfill the conditions for immortality.⁷¹ Such a one was he, Don Miguel himself! Yes,

it may be that to each will be given that which he desired. And perhaps the sin against the Holy

64. Unamuno, "Materialismo popular," *Obras completas*, III, 951-52.

65. *Ibid.*, p. 953.

66. Unamuno, "Morirse de sueño," *Obras completas*, V. 64.

67. Unamuno, *Tragic Sense of Life*, p. 266.

68. *Ibid.*, p. 265.

69. Marias, *op. cit.*, p. 150.

70. Unamuno, *Tragic Sense of Life*, p. 248.

71. Unamuno, "Mi religion," *Obras completas*, III, 822.

Ghost . . . is none other than that of not desiring God, not longing to be made eternal.⁷²

The ideal of the social life, as held by Unamuno, was that each person should do the main work of mercy for the highest welfare of his neighbor: that of awaking his sleeping consciousness to the central issue of life and eternity. In this way, each would tend to acquire a more perfect consciousness, and as a result God would appear more clearly and really come to be God for one's life. He believed that God suffers and will suffer until each and all are freed. Until all are free, none can be truly free. His most energetic expression of this idea is in a poem:

Look, Lord, and see that my soul
never will be free
while there remains some slave
in the world which You made;
and see that if You do not free that soul,
any soul in which You live,
will be a slave in it.
You, You Yourself, Lord!
Free Yourself!
Free them,
bind them with your love!
Free Yourself,
free Yourself in your love!
Free me,
Free me, Lord!⁷³

Unamuno, having rejected hell, looked with hope toward the future, for himself, for others, and for God.

His system of moral values was not based on dogmatic sanctions or obligations. The only real sanction was the annihilation of that consciousness who extinguished its natural aspiration for eternal life or failed to cultivate it through neglect. Likewise, the only ultimate obligation was that of nourishing and increasing this aspiration which comes from the essence of existing man.⁷⁴

It is quite possible that Unamuno's thought does not stop with conditional immortality. In many places he seems

72. Unamuno, *Tragic Sense of Life*, pp. 248-49.

73. Unamuno, *Poesias*, p. 119, cited by Miguel Oromi, *El pensamiento filosofico de Miguel de Unamuno, filosofia existencial de la inmortalidad* (Madrid: Espasa-Calpe, S. A., 1943), p. 178.

74. Oromi, *op cit.*, pp. 177-79, to which the writer is indebted for this material concerning Unamuno's view of apokatastasis and conditional immortality.

to go on to a fully developed concept of universalism. It seemed to him that one cannot harmonize the idea of eternal suffering in hell with the Pauline *apokatastasis*. He rejected hell. But he went on to recall a more positive saying from the *Theologica Germanica*, which depicts God as saying, "If I must recompense your evil, I must recompense it with good, for I am and have none other." Furthermore, did not Christ say, "Father, forgive them, for they know not what they do." Unamuno would add that perhaps there is no man who really knows what he does, thus implying universalism based on universal forgiveness.⁷⁵

While Don Miguel held that uncertainty is necessary, in a sense, to man's salvation, as he struggled with the problem he inclined more toward resolving it on the side of the value of certainty as to a future life in which all would be saved, than on the side of the value of the fear of punishment in hell as a restraining force. He wrote Ilundain, on April 18, 1904, that men would be better off if they were convinced as to another life in which all would be saved and enjoy eternal happiness, and that the certainty of final pardon would turn men from evil more than the fear of punishment.⁷⁶ In this, it does not seem to the writer that Unamuno is consistent with his view of the necessity of uncertainty for salvation, nor that the argument itself is coherent. However, in confirmation of this interpretation of Unamuno's thought, Romera Navarro says quite positively that Don Miguel did not relate rewards and punishment in a future life with personal immortality, and that it did not seem possible to him that men would not be pardoned and all of them admitted to the enjoyment of the Lord. Indeed, he was inclined to find in final pardon a value of much efficacy in personal conduct.⁷⁷

There is also a question of theodicy involved here. Unamuno could understand how the "reasonable man" might say in his head, "There is no other life after this." It seemed to him that only "the wicked man" could say this in his heart. Furthermore, since one must be driven to the point of desperation in life to come to the point of saying this,

75. Unamuno, *Tragic Sense of Life*, p. 71, where both quotations are cited.

76. Benítez, *op. cit.*, p. 393.

77. Romera Navarro, *op. cit.*, p. 245.

such despair is in itself punishment enough. Even a "human God" would not condemn such a man for his despair.⁷⁸

At one point, Unamuno describes somewhat in detail his view of the *anakefalaiosis* and the *apokatastasis*. Since Paul, he says, there has been a Christian longing to save human consciousness "by converting all humanity into a person" (one sees his panentheistic tendency here). Therefore, the Christian expects all things to be gathered together in Christ and then be restored to God, who is the Consciousness of the universe, that He may be all in all. In this way all shall acquire consciousness and be eternalized, and "all individual consciousnesses . . . will exist in a condition of society and solidarity."⁷⁹

It was Unamuno's hope that death would be man's immortalizer, that nothing would pass, but all be preserved. He expected a supreme "shaking" (the *eschaton*?) which would rekindle forever all that had been only a passing gleam in the dream of life. He felt that death does not conquer life as death from life, since life and death have a common root in the eternity of the infinite, in God the Consciousness of the universe.⁸⁰

Finally, in his closing years of life, Don Miguel came to a rather explicit conviction as to universalism and expressed it with considerable theological context. In commenting on the experience of the repentant thief on the cross, he said that a Christian should believe that every Christian—even more: that every man—repents at the hour of death, that death is in itself a repentance and an expiation, and consequently that death purifies the sinner.⁸¹ It would follow then that all men would be saved.

As Unamuno struggled to understand something of the nature of the other life, if there be one, he could not but believe that it must be a continuation of this life. Man can conceive of a future life only in terms of this life in a somewhat purified form. This is what man desires. Since this is

78. Unamuno, *Tragic Sense of Life*, p. 268.

79. *Ibid.*, pp. 253-54.

80. Unamuno, "Vida de Don Quijote y Sancho," *Obras completas*, IV, 391-92.

81. Unamuno, "La agonía del Cristianismo," *Obras completas*, IV, 886.

so, the life of eternity will be such as is one's life in time, but continued on through eternity.⁸² "What we really long for after death is to go on living this life, this same mortal life, but without its ills, without its tedium, and without death."⁸³

This continuity in the other life will involve the perpetuation of what one is when death overtakes him. In Unamuno's existential novel, *Abel Sanchez*, he made a penetrating soul study of Joaquin Monegro who was dominated by hate. Joaquin read Lord Byron's *Cain*. When he read of Lucifer declaring to Cain that he was immortal, he began to think with terror that if he were immortal himself then the hate within him must also be immortal. Since he would have a soul, his soul would be possessed of hate. He concluded that it could not be otherwise, since hate could not be a function of his body. A corruptible organism could not hate as he did. Lucifer aspired to be God, and since his childhood, Joaquin had aspired to displace others. Yes, hate would be immortal in the soul of the one possessed by it.⁸⁴ One must continue on in the next life as they leave this one. Both wise and foolish men will live on in the innermost recess of the universe, but they will live the life of the wise or of the foolish respectively.⁸⁵

It does not follow from the expectation of continuity in the other life, as one passes through death from time to eternity, that life throughout eternity will be static. "If there is life in heaven there is change,"⁸⁶ writes Unamuno. If it were only a life of angelic contemplation, which is really beyond man's power to imagine, it would be a dull vacuum devoid of happiness. "It must be a life of action."⁸⁷ The joy of seeing Him face to face will not be that contemplation of the whole Truth all at once. This would be overwhelming. It will rather be "a continual discovery of the Truth, a ceaseless act of learning involving an effort which keeps the sense of personal consciousness continually active."⁸⁸

82. Unamuno, *Tragic Sense of Life*, p. 287.

83. *Ibid.*, p. 231.

84. Unamuno, "Abel Sanchez," *Obras completas*, II, 910.

85. Unamuno, "Plenitude de plenitudes y todo plenitud!" *Obras completas*, III, 509.

86. Unamuno, *Tragic Sense of Life*, p. 225.

87. *Ibid.*, p. 228.

88. *Ibid.*, p. 229.

It seemed to Unamuno that most evangelical Christians like to think of heaven as a place of rest, of peace, of quiet contemplation. In effect, it would be "an eternalization of the momentary present," like a fusion of the past and future, of memory and hope, in an everlasting present. Don Miguel could not agree with this view. He thought that any Christian who really believes in both the immortality of the soul and the resurrection of the body, must raise the question very seriously: "Is there progress after death?"⁸⁹

Of what significance is Miguel de Unamuno in any ultimate sense? He was a man of great courage facing the issues of life and death. He recognized that men as yet are not Christian "to the marrow of their bones," and that until His spirit comes to dominate man's spirit there will be no peace. The superman, to borrow Nietzsche's dream, is none other than the true Christian, who in Unamuno's judgment is not already made, but is in the process of "making himself."⁹⁰ Here was his basic mistake! He seems never to have seen that it must be by the grace of God! Had he seen this, he might have become a pillar of strength as an evangelical Christian of tremendous stature, especially in the Spanish-speaking world.

As it is, Unamuno died with his doubt, insisting that "this doubt . . . itself has to serve as the foundation of religion."⁹¹ Hence, his "tragic sense of life." However, since existential doubt cannot serve as the foundation of religion but only as a preparatory apologetic for biblical faith, Unamuno's ultimate significance is that he and his thought can serve as an apologetic point of contact for the witness to the grace of God through faith in Jesus Christ. He can inspire both non-Christians and Christians, but in a different sense, with his final legacy: "And may God deny you peace, but give you glory!"⁹²

89. Unamuno, "La agonía del Cristianismo," *Obras completas*, IV, 877.

90. *Ibid.*, p. 264: a letter written to Jimenez Ilundain on May 25, 1898.

91. Unamuno, *Tragic Sense of Life*, p. 108.

92. *Ibid.*, p. 330.

The Destiny of the Individual in the Thought of the Old Testament

By ERIC C. RUST

The men of the Old Testament were very aware of the shadow of death. If the modern existentialist would bid us decide our destiny in the light of the fact that we must die, this is also true, in its own distinctive way, of the Hebrew understanding of human existence. It was not until the last few centuries before the coming of our Lord that the hope of resurrection entered the milieu of the Hebrew faith, and even in the time of Jesus himself the Sadducees can still be described as not believing in the resurrection of the dead (Matt. 22:33).

The hope of Israel was in the early days essentially corporate and national. The individual had his place only within the corporate whole, and, although we can never distinguish a time when the value of individual personality was absent, it is true to say that the worth of the individual was very much bound up with the corporate personality of his family, his tribal group, and his nation. The covenant at Sinai was made with the nation as a whole. Although the towering figures like Moses, Samuel and the prophets manifest a deep personal communion with God and although their messages come through a personal encounter with Yahweh through the events of Israel's history, it is also true that personal religion in the later developed sense was noticeable by its absence. The Israelite worshiped God in his group, and his sense of the presence of God was bound up with the emergence of his own individuality in the corporate whole. The judgment of God was interpreted more in terms of the family and the nation than in terms of the individual with the result that individual retribution did not really lift its head until the period directly before the exile in Babylon. Equally the hope of the pre-exilic period was a national hope, in which individuals participated as living members of the nation or through their descendants living when the day dawned. The thought of resurrection first appears in relation to the nation as a whole, as we shall see later.

It was not until the decades before the Exile that the impact of the divine word through the prophets began to have its effect upon the general attitude of Israel. With the Exile itself, the emphasis on personal religion, on individual retribution, and on a personal dealing of God with man came much more to the center of the picture. Here the figures of Jeremiah and Ezekiel are central, and the Wisdom Literature and the Psalter reflect the increasing impact of such ideas upon the common atmosphere of thought. At last the idea of personal immortality came to a focus, and when it did so, it took the form of bodily resurrection. As shall be seen later, this was a natural concomitant to Hebrew psychological ideas. Yet it had a deeper basis than mere psychology, for it emphasized the activity of God. For the Greeks, man was by nature immortal. His reason, the upper aspect of his personality, was immortal since it partook of the very nature of Being itself. The Hebrew, on the other hand, was not so much concerned with natural immortality as with a resurrected personality restored to full fellowship with God. Hence his emphasis fell, not on the reason but upon the total person, not upon some inherent native quality that made immortality certain but upon the activity of God which built men anew, re-created them as full persons, resurrected them to the full fellowship of his children.

It is time now to discuss the view of death. The Garden myth of Gen. 3 has very significant image. The tree of life is in the Garden and stands for the fact that so long as man is in fellowship with God he has life. When such fellowship is broken and man in his sinful pride and arrogance arrogates to himself a control of his destiny, man finds himself outside the Garden in the wilderness. Throughout the Old Testament writings, the wilderness and the desert stand as symbols for death and meaninglessness. Once man has rejected God and determined his own destiny apart from his Creator, his life becomes bounded by death and loses any ultimate meaning. This is the tragic state of modern man, as our contemporary existentialist writers like Jean-Paul Sartre and Albert Camus are making plain. Thus, death is not the divine intention for man but the consequence of his own sin and of a demonic rebellion greater than man, symbolized in the serpent and perverting God's good creation.

The biblical writers offer no speculation as to what would have been man's state if his own sin and a demonic rebellion had not been interposed. It may well be that the transfiguration of our Lord prior to his death and resurrection may indicate the true hope. It evidently indicates that he who was without sin and truly perfect man need not have suffered death. Rather he tasted death for every man, for our broken sinful humanity. If this be so, then the true hope lay in a bodily metamorphosis, a transfiguration to fit man for the other and heavenly order which is his true destiny. Like the moth and its chrysalis, man's bodily constitution is to be metamorphosed; it merely provides the outward husk in which the new inner body of man is to be developed, a body more fitted for his true spiritual destiny. This would seem to be what Paul means when he speaks of the outward man perishing but the inward man being renewed day by day (2 Cor. 4:16). Or again when the Apostle declares that he longs to be clothed upon by his tent or bodily form that is from heaven, a spiritual body not necessarily spiritual in itself but a corporeal form fitted for a fuller life of communion with God (2 Cor. 5:1-4; 1 Cor. 15:35-53). The story of Gen. 3 in its present form has evidently been edited by the priestly writers and incorporated in the priestly tradition. Its initial form, however, belongs to the early Yahwist tradition, and thus its insights represent an early Hebrew view of life and death, however much it may have been overlaid by later and more developed understanding. It conveys in itself the deep understanding which underlies all later developments. Man's true destiny is bound up with his right relation to God. Life after death can be restored to him only by God. It is a life of fellowship with God that must constitute his true immortality, and the divine act of resurrection must lie behind his restoration to his true destiny.

Perhaps we can understand, in the light of this, the few references to a significant life beyond death which occur in the early traditions. We have the story of the translation of Enoch who walked with God and was not, for God took him (Gen. 5:24). We have also the tradition of how Elijah was translated to the heavenly order by fiery chariot (2 Kgs. 2). It is probably true to say that the account of Moses' burial

by God has no particular reference to this kind of tradition since this speaks of burial rather than translation or metamorphosis (Deut. 34:5f.). As Köhler comments: "Translation in the Old Testament is the exception."¹

Alongside of such elements in the tradition, we also find traces of ancestor worship in Israel. Isaiah attacks necromancy in telling words: "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that chirp and mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" (Isa. 8:19). A like injunction is contained in the Deuteronomic stipulation. "You are the children of Jehovah your God: you shall not cut yourselves, nor make any baldness between your eyes for the dead" (Deut. 14:1; cf. 18:10f.). Jeremiah also deals specifically with this issue: "Enter not into the house of mourning, neither go to lament, neither bemoan them: for I have withdrawn from this people my good will, even covenant love and tender mercies. Both great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; neither shall men break bread for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink, for their father or for their mother" (Jer. 16:5-7). Evidently something akin to the modern cult of spiritualism was known in ancient Israel. The spirits of the dead were consulted, certain rites being observed and spiritualistic mediums being employed. Perhaps the most concrete illustration of this is the story of Saul consulting the witch of Endor (1 Sam. 28:3-25). This necromancer would be styled today a medium. It is significant that when the shade of Samuel materialized, only the witch recognized it. Apparently there was no visual recognition by Saul; the king heard only a voice giving the requisite instruction. The fear of the witch when called upon to commune with the dead is explained when we remember that necromancy had already been banned at the royal command. Clearly the dead were attributed in popular thought with knowledge and, in particular, with knowledge of the future.

1. L. Köhler, *Old Testament Theology*, (Philadelphia, 1957), E.T., p. 150.

All this indicates that some thought of life after death was not absent in early Israel, however vague the picture of such life might be and however much existence after death might be emptied of meaning. It is true, however, that the Israelite was a realist at this point. To all intents and purposes that counted, his life was hemmed in by birth and death. His span was three score years and ten. Apart from this span, he went on living in his descendants. They bore his name, and thus were extensions of his life down historical time. For an Israelite's personality was extended in his name, and so long as he had descendants, he would live on in posterity.² So important was this prolongation of historical existence that Absalom, having no posterity, erected a stone pillar and had his name inscribed on it, to carry on his life beyond physical death (2 Sam. 18:18). There is a degree of realism, too, which we cannot appreciate fully, about Rachel weeping for her children in Jer. 31:15, and also about the woman of Tekoa appealing to David for the life of her son even though he had slain his brother (2 Sam. 14:17), for in both cases the loss of the children meant the cessation of meaningful life after death. Posterity was all important for the Hebrew, for in his seed, as the drama of Job reminds us, he would reap his reward (Job 5:25).

With this background it is easier to understand that during the pre-exilic period death was the end for the individual from the practical point of view. There was little thought of full personal survival. The dead are in the grave. To die is to go down to the grave (Ps. 15:10, 30:9, 55:23). Job can cry: "If I have said to corruption, Thou art my father; to the worm, thou art my mother, and my sister; where then is my hope? and as for my hope, who shall see it? It shall go down to the bars of Sheol, when once there is rest in the dust (Job 17:14ff.). In that grave the dead remain and there the living may search them out. Indeed, the great desire of the Hebrews was to be buried in the family grave, "to be gathered unto their fathers" (Judg. 2:10). Barzillai the Gileadite pleads with David: "Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the

2. Cf. A. R. Johnson, *The One and the Many in the Hebrew Thought of God*, (Cardiff, 1942), pp. 7 ff. J. Pedersen, *Israel I-II*, (Copenhagen, 1946), pp. 245 ff.

grave of my father and my mother" (2 Sam. 19:37). Thus, the individual grave is never isolated for it is in a unity which includes all the graves of the family and clans.

This thought of the family grave was extended into the idea of Sheol, a word of somewhat dubious etymology. This is the common realm of the dead, a kind of outgrowth of the idea of the family grave. It is a subterranean cavern and constitutes the deepest place in the Hebrew cosmos. Of the simpleton who is lured by the harlot, it is said: "But he knoweth not that the dead are there; that her guests are in the depths of Sheol" (Prov. 9:18). Hence to be buried is to go down to Sheol. When the news of Joseph's disappearance is brought to Jacob he declares that he will go down mourning to his son in Sheol, implying that Joseph is there already (Gen. 37:35). He finds no joy in this, and we shall see the reason shortly. Sheol has plenty of room, but those who go down there never return. When the child of David and Bathsheba dies, David says: "But now he is dead, wherefore should I fast: Can I bring him back again? I shall go to him but he shall not return unto me" (2 Sam. 12:23). The complaint of Job voices the common belief: "As the cloud is consumed and vanishes away, so he that goes down to Sheol shall come up no more" (Job 7:9; cf. 16:22).

The position of Sheol deep beneath the earth's surface is so realistically conceived that it is thought to be accessible when that surface opens up. Hence, though all men go to Sheol at death, Dathan and Abiram with all that belong to them go straight to Sheol, when the earth swallows them up (Num. 16:19ff.). This extraordinary story illustrates the closeness of the idea of Sheol to that of the grave. This thought comes out again in the life of Jacob, who can speak both of going into the grave and of going to Sheol (Gen. 47:30; cf. 31:35). Yet the grave is near the surface and Sheol is deep beneath, therefore the relation of the two must not be conceived spatially. Sheol is the totality of all graves merged together, but it must not be conceived as the sum of its parts, nor are we to think of the graves as individual compartments in Sheol. As Pedersen puts it: "All graves have certain common characteristics constituting the nature of the grave, and that is Sheol. The 'Ur' grave we might call Sheol; it belongs deep down under the earth, but it mani-

feats itself in every single grave, as *mo'abh* manifests itself in every single Moabite. Where there is grave, there is Sheol, and where there is Sheol, there is grave."³

Sheol is pictured as a realm of gloom and corruption and darkness. It can be portrayed as an insatiable monster ever ready to swallow man; it swallows men, indeed, without discrimination and without restraint. Habakkuk says of the treacherous dealer and haughty man that he ". . . enlargeth his desire as Sheol, and he is as death and cannot be satisfied" (Hab. 2:5). The wise man says that there are four things which are never sated—Sheol, the barren womb, the parched earth, and fire (Prov. 30:15f.). Those who enter the jaws of Sheol find that its gates or bars close on them forever (Job 17:16; 7:9; 16:22). Job can be asked: "Have the gates of death been revealed unto you? Or have you seen the gates of the shadow of death" (Job 38:17). Job himself can describe Sheol in revealing figures: "Before I go where I shall not return, to the land of darkness and of the shadow of death; a land of thick darkness, as darkness itself; a land of the shadow of death, without any order, and where the light is as darkness" (Job 10:21f.). Here the pit is one's father and the worm one's mother (Job 17:14).

Thus, Sheol is like the primeval chaos. If "J" saw the desert as the primordial chaos, Hosea can see Yahweh calling up, at one and the same time, a plague from Sheol and the east wind from the desert, both to execute his judgment (Hosea 13:15). As Pedersen puts it: "That which characterizes both countries is chaos, the lack of strength, firmness and law."⁴ The deep that coucheth beneath is another home of chaos, and hence Sheol is paralleled to the *Tehom*. Job declares that the shades of the dead are under the waters (Job 26:5). To be in Sheol is to be in the ocean, to have the surges of death sweep over one (2 Sam. 22:5). The Psalmist pleads that the deep shall not swallow him nor the pit shut her mouth on him (Ps. 69:16). These three nether worlds are set in parallel by Ezekiel. Tyre will be transformed into a dead realm, overflowed by the ocean, an uninhabited wilderness, and sink into the nether world, down into the pit (Ezek. 26:19f.).

3. Pedersen, *op. cit.*, p. 462.

4. Pedersen, *op. cit.*, p. 463.

What of those who dwell in Sheol? Here all social and moral distinctions cease. The prisoners no longer hear the voice of the taskmaster, and the servant is free of his master, while the wicked cease from troubling (Job 13:17ff.). The King of Egypt will lie alongside the uncircumcised, and the mighty who struck fear in men's hearts by their terrible deeds will be brought low (Ezekiel 32:18-32). Indeed, in Sheol man is no longer remembered and the womb shall forget him (Job 24:19f.). Hence Koheleth feels that a living dog is better than a dead lion, for in death the love of the living as well as their hatred and envy will perish. The memory of them will be forgotten (Eccl. 9:4ff.; cf. 9:10). Worst of all, in Sheol there can be no worship of God, for there no one can give God thanks (Ps. 6:5). Yahweh will show no wonders to the dead, they shall not praise him, and his covenant love and faithfulness will not be disclosed in the grave (Ps. 88:10-12).

It is no soul, no full personality, that dwells in Sheol, but only a shade. The dead are shades or the weak, the *rephaim*. In the brilliant satire of Isaiah 14 upon Babylon, we hear how "Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the shades for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall answer and say unto thee, Art thou also become as weak as we? Art thou become like unto us" (Isa. 14:9f.). So the dead are weak and tottering. Under earthly judgment men stumble at noonday as if it were twilight and move among the vigorous as if they were dead men. (Isa. 59:10). Isaiah portrays the weakness of the dead whom he describes as peeping and muttering (Isa. 8:19; 29:4). They are shadows. Yet they have existence, even though it be negative. The hope of immortality is so widespread among humanity that we cannot believe that it was not entertained by the Hebrews. Indeed, we have already pointed to indications of this. The significant thing here is the kind of after life to which they looked forward—a shadowy existence in which the soul, the personality, is emptied out. The animating principle ceases to give vitality, and the outward becomes food for worms and corruption. Such are the *rephaim*. Their

life is so empty of all that makes personal existence worthwhile that it is as good as non-existent.

It would appear that the state of the dead depends in part upon the way in which the body is treated before and at burial, and upon the state of the man when he dies. The dead of Ezekiel's vision are recognized by their weapons (Ezek. 32:27). The necromancer of Endor recognizes Samuel by the mantle he wears (1 Sam. 28:14). David on his death bed instructs Solomon to bring down with blood to Sheol the old age of Shimei and not to allow Joab's hoary head to go down to Sheol in peace (1 Kgs. 2:6, 9). There seems to have been some idea that proper burial allowed the dead to be at peace, whereas improper treatment would in some way affect their shades in Sheol. Amos condemns Moab because he burned the bones of the King of Edom into lime (Amos 2:1). The dead body should be properly buried. For that reason Jezebel takes care of her toilet when she knows that she is to die. But Jehu makes sure that her shade shall not escape some consequences of her life. Her dead body is trampled upon, and then torn to pieces by wild dogs, with the result that nothing is left when Jehu relents and orders burial. The last difficulty of finding enough fragments to bury is regarded as particularly terrible (2 Kgs. 9:30-37). The shade in Sheol will be as the body on earth. Hence we have David being praised for his burial of the bones of Saul and Jonathan which had been hung at Beth-shan (2 Sam. 21:13f.). Again, we have the terrible nature of Jehoiakim's doom: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 23:19).

God is the God of the living, so Sheol is not his realm in the positive sense. In the early days it is thought of as outside the sphere of his sovereignty, much as the foreign nations. But as the covenant faith was brought to full flower, we can see Yahweh's power extending over the realm of the dead as well as over all nations. He may rescue men from Sheol, even though his covenant love cannot be proclaimed there and even though in its gloom none can give him thanks. Cries the Psalmist: "O Jehovah thou hast brought up my soul from Sheol: thou hast kept me alive that I should not go down to the pit (Ps. 30:3). The reason for thanksgiving for deliverance is stated in the same Psalm.

Sheol is outside Yahweh's positive activity: "Shall the dust praise thee? Shall it declare thy truth?" (Ps. 30:9). The thought of being saved from death and the terrors of Sheol fills many a psalmist with thanksgiving (Ps. 116:3, 8; 118: 11f.). Amos, who extended God's power over all nations, also extended it over Sheol. Even there his hand can reach: "Though they dig into Sheol, there shall mine hand take them; and though they climb up to heaven, thence will I bring them down" (Amos 9:2). The psalmist echoes the same thought, in a more developed form, in his vivid picture of the Hound of Heaven. God is omnipresent, even down to Sheol: "If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold thou art there" (Ps. 139:8).

Sheol may be a place of punishment, even though it is the goal of all men. For the wicked man goes there prematurely and is brought low before his time, whereas the righteous man goes down to the grave in ripe old age. The psalmist breathes this malediction: "Let death come suddenly upon them, let them go down alive into the pit" (Ps. 55:5). No long life for them! Sudden death and destruction be theirs!

Israel remained content so long with this view of a shadowy existence, akin to nothingness and darkness, beyond death, because its hopes lay with the figure of the family or the nation, a salvation to be realized on this earth. Once individual responsibility moved from the periphery to the center and personal religion was developed in the consciousness of Jeremiah more fully than in his predecessors, the explosive charge was set, and new views were bound to come.

Hopes and fears about life after death began to develop from the exile onwards. The outstanding document is the Book of Job. Here is the first tentative demand for a real life after death. Job is an innocent and righteous man upon whom much suffering has come and much misfortune has been inflicted. If salvation consists in being in fellowship with God, and if such justification of righteous living is to be vindicated within the earthly span of threescore years and ten, then its proof will be earthly success and prosperity. Here is the root of the Hebrew identification of human righteousness with prosperity. But such prosperity has not

befallen righteous Job, rather the reverse. His three friends propound the customary theory. He has sinned and that is why he suffers. His answer is at moments to stretch forth in hope to some renewal of his life upon this earth. He may go down to Sheol unvindicated, but maybe one day he will be called up from Sheol and the injustice put right (Job 14: 13-15). God is his vindicator, his *Go'el*, and a future vindication will be his, for the sake of which life will be exceptionally restored to him (Job 19:25-27). The picture is not one of resurrection. God will stand on Job's grave and declare his innocence. Down in the grave in Sheol, Job hopes for one brief moment of consciousness, apart from his flesh, disembodied and in his shade state, so that he will be aware of his divine vindication.

The Book of Psalms supplies similar ventures of faith, but ventures still at the best. Two references are often used. From Psalm 49 comes the conviction that God will redeem the psalmist's soul from the power of Sheol, for God will receive him (Ps. 49:15). Here the emphasis falls upon fellowship with God. Man's communion with God is so deep and real that it must survive death and guarantee the persistence of the individual beyond that last grim barrier. This thought is still more evident in Psalm 73: "Nevertheless I am continually with thee: thou hast holden my right hand. Thou shalt guide me with thy counsel, and *afterwards* receive me with glory. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: But God is the strength of my heart and my portion forever" (Ps. 73:23ff.). If "*afterwards*" means "after death," we have a specific reference to life beyond death. Such a view is supported by the statement of the next verse that the flesh is wasting away, and by the fact that the verb rendered "receive" (*laqach*) is also used of the translation of Enoch. Gunkel, however, points out that eschatological terms are lacking in this psalm and also that, if the psalmist had believed in life after death, he would not have been so preoccupied with the problem of the prosperity of the wicked. In consequence, H. W. Robinson concludes that "in Psalm lxxiii, and in other psalms in which the confidence of faith in God's fellowship with man is less strikingly expressed, the '*afterwards*,' expressed or im-

plied, does not mean 'after death,' but rather after the most overwhelming disasters on this side of death."⁵

It is true that most of the psalms are concerned with Yahweh's mercy and faithfulness this side of the grave, and that we do violence to their thought when we interpret them otherwise. Yet, in the two instances under examination, some deeper understanding and larger hope seems to be involved. With regard to Psalm 49, H. H. Rowley⁶ holds that the psalm is concerned with the balancing up of life's inequalities in an after life. If it merely means that, before death, the righteous will yet have some good fortune, he still must die like the wicked who has not suffered from any misfortune. Hence the righteous will still be worse off. Sheol with its gloom awaits him, and the wicked has fared better in this life. Rowley interprets the psalm as meaning that "the wicked may have good fortune here, but the miseries of Sheol are all he can look forward to; whereas the righteous may have suffering here, but hereafter he will have bliss, for God will take him to himself." He quotes approvingly the judgment of C. F. Burney: "The more I examine this psalm the more does the conviction force itself upon me that the writer has in view something more than the mere temporary recompense of the righteous during this earthly life."⁷ With regard to Ps. 73, Rowley again contends that the reference is to an after life, despite the contrary judgment of other scholars. The Psalmist is not speaking of receiving some material blessing from God but rather of God receiving him. The emphasis in the psalm is on the fellowship with God, and the thought of God's reception of him must be bound up with this blessed experience. The reception by God must mean future fellowship with him. That this is concerned with life after death seems implied, since otherwise such future reception would add nothing to what the psalmist already enjoys. Hence Rowley regards it as likely that "the meaning is that both before death and after death he (the psalmist) has a secure treasure in the fellowship of God."⁸

5. H. W. Robinson, *Inspiration and Revelation in the Old Testament*, (Oxford, 1946), p. 103.

6. H. H. Rowley, *The Faith of Israel*, (London, 1956), p. 171.

7. C. F. Burney, *Israel's Hope of Immortality*, p. 4.

8. H. H. Rowley, *op. cit.*, p. 173.

In Ps. 16:10 we read: "Thou wilt not abandon my soul to Sheol; neither will thou suffer thy holy one to see corruption." This too may imply more than survival in this life. Again Rowley notes that there is no indication in the psalm, of misfortune in this life from which the psalmist craves deliverance, and holds that "he is cherishing the hope that in this life and beyond he may find in God his portion still, and so may be delivered from Sheol."⁹ The next verse (v. 11) would seem to support this contention.

We can at least say of the psalms cited that they logically imply life after death even if their writers were not thoroughly convinced of it. The hope of a future life springs out of the individual's communion with God here and now. If a man is in right relations with his God on this earth, then the state of forgiveness and righteousness which is his, the divine fellowship that he enjoys, demands that such a personal relationship should be independent of time and change. Full personal immortality, rather than a mere shadowy existence, is a logical implicate of a real faith and a present experience of the living God. To this extent at least we may see the psalmists stretching forth through the gloom to the eternal light and hope. As the devotional life of Israel became deeper and its experience of God more spiritual, so it must cease to be satisfied with its earthbound view of God's activity for the righteous soul. The limits of birth and death could not stop a love like his, and all the rich devotional life enshrined in the Psalter is brought to a focus in the yearning for a fellowship beyond the grave, especially in the passages just considered. The Old Testament brings us to the borders of the promised land, but it takes us little farther. Its writings are under the tensions of hope and fear. Its authors stretch out timid hands, groping for the light. As W. A. L. Elmslee has written: "The individual has in himself an ultimate value for God—from which conviction came at last the faith that death cannot be the end of all things for man."¹⁰

So we come to the few passages which specifically speak of *resurrection*. This is distinctive of later Hebrew thought,

9. *Ibid.*, p. 174.

10. W. A. L. Elmslee, essay on "Ethics" in *Record and Revelation*, ed. H. W. Robinson, (Oxford, 1938), p. 277.

and we must now discuss it. The Hebrew believed that man's personality was constituted a unity of body and soul. If life was to survive death, this unity must be reconstituted. Paul's fear of being found naked, in a disembodied existence, was a typically Hebrew fear. Existence in Sheol lacked vitality because the *nephesh* had gone and the animated body had become inanimate, food for the worm. Thus, the survival of real personality demanded resurrection, a new life in which the body as well as the soul played a part. The body must be resurrected for the recovered soul to animate it. Already in Hosea we have the thought of a resurrected nation (Hosea 6), while in Ezekiel we have a like thought in the vision of the valley of dry bones (Ezek. 37). It is significant that in the latter, the resurrection of the nation carries the implication of the resurrection of the dead individuals who compose the nation. From this it was but a short step to an individualized hope of resurrection.

H. Wheeler Robinson suggests that the stories of the translation of Enoch and Elijah are precursors to the resurrection theme, for they were translated with the body still animated by the *nephesh*, and thus were able to enjoy heaven as a shade could not. He writes: "Thus the swallowing up of Dathan and Abiram on the one hand, and the translation of Enoch and Elijah on the other, agree with the later doctrine of a resurrection of the body as the only means of bestowing adequate penalty or reward in a future life, a life at first conceived as continued on earth and under earthly conditions."¹¹ He goes on to note that the resurrection is a limited one when it does emerge. Sheol would appear still to be the lot of the common man.

In the "little apocalypse" of Isaiah (Isa. 24-27), we hear of Yahweh's coronation feast on the mountain, when he will strip the mourning shroud from humanity and destroy death forever (Isa. 25:6-8). He will wipe away the tears from all faces, for the promise comes: "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the shades (*rephaim*)" (Isa. 26:19). There is,

11. H. W. Robinson, *Inspiration and Revelation in the Old Testament*, p. 97.

however, some doubt as to whether this passage does refer to individual resurrection. Its setting might imply the resurrection of the corporate people of God and its reference might be paralleled by that of Ezekiel 37. This is the judgment of many scholars. Thus, Rowley does not believe that the passage refers to individual resurrection. He believes that the words just quoted must be understood as "a promise that the nation will not again find itself in its present low estate."¹² Such exegetes would hold that the individuality is only apparent, not real. Our own judgment would swing more to an individual resurrection. Though the thought of national resurrection plays its part, there is here a more open recognition that such resurrection involves the individual resurrection of God's righteous ones. We need to remember that we are here already in the apocalyptic atmosphere. Thus, those who return are God's dead, the righteous and faithful among his chosen people who have died. They shall share with the living exiles from Assyria and Egypt in the great coronation festival of Yahweh and worship him in the holy mountain at Jerusalem (Isa. 27:13). Further, the scene of the resurrection is this earth. It will be realized in Palestine and the earthly Jerusalem will be the center of the new and resurrected community. Isa. 26:14 makes it quite clear that the unrighteous and wicked will not rise. God has made their memory to perish.

The other passage is also apocalyptic but in a book that has much fuller claim to such a description than Isa. 24-27—the Book of Daniel. Lest those of the faithful who die during the Maccabean revolt should be deprived of a share in the everlasting kingdom which the Most High shall give to his saints, the Seer offers them the hope of resurrection. "Many of them that sleep in the dust of the earth shall awake; some to everlasting life . . . and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2-3). At the same time, the unjust shall be raised to shame and everlasting contempt. In Sheol such renegades, who betrayed the covenant and dealt treacherously with the Most High during the great struggle, cannot be punished.

12. H. H. Rowley, *op. cit.*, p. 167.

Therefore, they will be called back and resurrected to receive their judgment on this earth.

So the Old Testament revelation culminates in a picture of an everlasting kingdom upon this earth in which the resurrected faithful shall inherit the promises and worship God in Zion. God has overthrown even the grim enemy called death, and his kingdom will be an everlasting one, centering in Zion. Thus far, the resurrection is limited. In the first instance, it is to all the faithful. In the second, it is to the just and the unjust who participated in the Maccabean revolt. The fuller vision came beyond the Old Testament canon, and, in the intra-testamental period, the assurance grew that the righteous shall not descend to the grey half-lights of Sheol without tasting the joys of the Age-to-come. At long last, on a land still lying under the shadow of death, broke the glory of the first Easter morn with its assurance that Christ had conquered death and brought life and immortality to light in his good news. So the cry of Habakkuk was answered: "Thou that art of purer eyes than to behold iniquity, and that cannot look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he? Art not thou from everlasting, and Jehovah my God, mine Holy One? We shall not die" (Hab. 1:12a, 13).

Jesus' View of the Future Life in the Synoptic Gospels

By WILLIAM E. HULL

At ninety-three years of age, the famous "Gloomy Dean," W. R. Inge, remarked to a reporter for the London *Daily Express*, "I know as much about the after life as you—nothing. I don't even know there is one—in the sense in which the church teaches it. I have no vision of 'heaven' or of a 'welcoming God.' I do not know what I shall find. I must wait and see."¹

Did Jesus offer effective guidance to those who were skeptical or apprehensive regarding the terrain of that "undiscovered country from whose bourn no traveler returns"?² A representative reference work concludes, "Of the nature of life after death, he revealed little."³ It is true that there is no systematic exposition in the Synoptic Gospels of those questions which inevitably arise concerning the future life. In comparison with his Jewish contemporaries, the reserve of Jesus on these matters is striking.

However, a careful survey of the Synoptic Gospels will uncover a considerable body of teachings relevant to this question which, when taken in their cumulative force, form a composite picture of the future life that is as illuminating as it is profound.

Three major problems confront the interpreter at every turn as he works in this area.

(1) The critical problem of the sources.⁴ A comparison of material distinctive to Matthew and to Luke suggests that Matthew has heightened certain apocalyptic features in

1. Cited in *Time*, July 27, 1953, 72.

2. William Shakespeare, *Hamlet*, Act III, Scene 1, lines 79-80.

3. Madeleine S. Miller and J. Lane Miller, editors, *Harper's Bible Dictionary*, 132.

4. An elaborate source-critical study of this subject is H. B. Sharman, *The Teaching of Jesus about the Future according to the Synoptic Gospels*. On the kindred question of form criticism see William Strawson, *Jesus and the Future Life*, 1-6.

his presentation of the eschatological teachings of Jesus, whereas Luke has suppressed such elements.⁵ The choice between these emphases is not an easy one.

(2) The *exegetical* problem of the *setting*. Almost every feature of Jesus' teaching on the future life may be paralleled by strikingly similar concepts in Jewish apocalyptic.⁶ Since his hearers were generally familiar with such terminology, the question immediately arises whether Jesus appropriated these traditional ideas merely for purposes of *ad hominem* teaching, or whether he made them a vehicle for expressing his own distinctive views.

3. The *theological* problem of the *symbolism*.⁷ After the sources have been subjected to rigorous critical and exegetical scrutiny, the resultant teachings remain highly mythological (symbolic, figurative) in character. It is no secret that scholars as diverse as the "radical" Rudolf Bultmann⁸ and the "conservative" William Barclay⁹ have advocated a sweeping "demythologizing" or "existentializing" of such material.¹⁰ Any effort to restate apocalyptic concepts in the categories of "personalized eschatology" is made doubly difficult because of: (a) the radically altered *Weltanschauung* of our modern scientific era; and, (b) the problem of understanding the original force of the apocalyptic idiom both

5. Matthew refers to Gehenna seven times, Luke only once. Matthew uses "eternal" of future punishment four times, Luke never. See H. T. Andrews, "The Teaching of Jesus Concerning the Future Life," *The Congregational Quarterly*, 5:267, July, 1927.

6. This emphasis is developed with considerable documentation in such studies as E. W. Winstanley, *Jesus and the Future*; H. Latimer Jackson, *The Eschatology of Jesus*; Gustaf Dalman, *The Words of Jesus considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language*; J. H. Leckie, *The World to Come and Final Destiny*; R. H. Charles, *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity*.

7. See briefly Strawson, *op. cit.*, 6-8.

8. Rudolf Bultmann, "New Testament and Mythology," *Kerygma and Myth* (Hans Werner Bartsch, editor), 1-16; *Jesus Christ and Mythology*. For a valuable critique of Bultmann's emphasis see W. G. Kümmel, *Promise and Fulfillment*, 143-149.

9. William Barclay, "Great Themes of the New Testament, VI. Matthew xxiv," *The Expository Times*, 70:378-379 ("... the whole eschatological process has to take place within the individual human heart and soul, till Christ comes again into the life of every man, and until eschatology so becomes personalized.").

10. Cf. E. C. Dewick, *Primitive Christian Eschatology*, 223.

in late Judaism and in the mind of Jesus.¹¹ If anything, the problem of the extent to which Jesus' teaching on the future should be taken "literally" has been intensified rather than clarified by trends in recent research.

No opportunity is provided within the limits of this brief survey to attack these problems directly, however much an awareness of them must lurk in the background. This will offer each reader the opportunity to test the results here set forth in topical fashion in the light of his own presuppositions and conclusions on these matters.

The Certainty of the Future Life

Jesus was completely convinced of the reality of the future life. Such belief was a controlling presupposition and inevitable corollary of his whole religious outlook, an axiom which he assumed rather than argued.¹² Three central convictions nourished and sustained this faith.

(1) *The Character of God.* On one occasion, the Sadducees sought to undermine belief in the resurrection by concocting an illustration which magnified the ambiguities inherent in earthly existence (Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40). Their assumption was that any notion of the future life was rendered untenable or even ludicrous because of the impossibility of unraveling the tangled skein of life and "englobing the successiveness of man in the simultaneity of God."¹³

In reply, Jesus brushed aside their *reductio ad absurdum* argument and came to the crux of the issue¹⁴ by accusing them of failing to derive an adequate conception of God from the study of their own Scriptures. They had not discovered that the power of God is sufficient to create an eternal order which completely transcends earthly institutions and the

11. Amos Wilder has made several efforts to grapple with this latter problem; cf. *Eschatology and Ethics in the Teaching of Jesus*, 21-36, 53-70; *New Testament Faith for Today*, 38-106; "Eschatological Imagery and Earthly Circumstance," *New Testament Studies*, 5:229-245, July, 1959.

12. Andrews, *op. cit.*, 268.

13. Adapted from the famous phrase of Baron F. von Hugel in his article on "Gospel of St. John," *Encyclopaedia Britannica*, XIII, 96 (1953 edition).

14. Contrary to the position taken here, some scholars place little value on Jesus' teaching in this passage. See Henry J. Cadbury, *The Peril of Modernizing Jesus*, 59-63.

problems created by them. Moreover, they had failed to realize that God sets supreme value on individuals (such as Abraham,¹⁵ Isaac, and Jacob), and that in communion with him one establishes a relationship that cannot be terminated by death.¹⁶

Admittedly, the Sadducean Scriptures (Pentateuch) did not teach an explicit doctrine of the future life, but this fact was not crucial for Jesus. He found a decisive basis for a faith in the Beyond in the nature and power of the God revealed in those Scriptures. ". . . the heart of Jesus' argument is that the very existence and character of intimate relations between God and man show that God cannot allow man to perish."¹⁷

(2) *The Coming of the Kingdom.* As was customary in Jewish eschatology, Jesus related almost all of his teachings on the future life to the coming of the Kingdom of God. Subsequent sections of this study will illustrate how Jesus regularly understood the end of history, judgment, rewards, and punishment in connection with the consummation of the Kingdom.

However, unlike his contemporaries, Jesus entertained a revolutionary attitude toward the coming of the Kingdom.¹⁸ In his preaching men were confronted with its disconcerting nearness (Mk. 1:15). He solemnly announced that some of his hearers would live to see its arrival in power (Mk. 9:1) and would share in the messianic banquet (Mk. 14:25). Its pressing imminence reinforced the necessity of watchfulness (Mk. 13:33-37). Men were to ready themselves to enter the Kingdom as it even then loomed upon the horizon (Mk. 10:23-25).

More startling than Jesus' teaching on the imminent future of the Kingdom was his conviction that the eschatological consummation had already "become effective in advance in [him] and in the present events appearing in

15. On the reference to Abraham here and in other passages on the future life, see Henry J. Cadbury, "Intimations of Immortality in the Thought of Jesus," *The Harvard Theological Review*, 53:17-18, January, 1960.

16. Vincent Taylor, *The Gospel According to St. Mark*, 484.

17. C. J. Cadoux, *The Historic Mission of Jesus*, 220.

18. On this subject generally, and for specific support of this section, see W. G. Kümmel, *Promise and Fulfillment: the Eschatological Message of Jesus*, passim.

connection with his person"¹⁹ (Lk. 17:20-21). The miracles were unmistakable signs of the Kingdom, proleptic outcroppings of its power (Mt. 11:2-6; 12:28-29). His teachings permitted men to hear as well as to see the fulfilment of Old Testament longings (Mt. 13:16). In the messianic actions of Jesus, such as the cleansing of the Temple, the reality of the approaching Kingdom was brought into the present.

This means that an acceptance of the life beyond was no dim surmise to Jesus, for that life was even then invading and interpenetrating the life of earth. In his own ministry there were unmistakable intimations of the Age to Come as it impinged upon the Present Age. Thus, Jesus provided men with a dimension of hope hitherto unknown. They could be certain of the future because in their encounter with him in the present they discovered the future fulfilled.

... he who will bring in the Kingdom of God in the future has appeared in the present in Jesus himself, and in him the powers of the coming aeon are already at work; therefore Jesus can proclaim the approaching Kingdom of God with *unique* authority... an acceptance of this preaching of Jesus about the Kingdom means hoping not merely for the future, but hoping with an assurance based on the experience of God's redemptive action in the present; therefore adherence to the man Jesus means adherence to the coming Kingdom of God at work in advance already in the present.²⁰

(3) *The Conviction of his Resurrection.* When Jesus set himself to fulfill his mission by means of a scandalous martyrdom at the hands of the Jewish religious leadership, he did so in the certainty that shortly thereafter ("three days") he would rise from the dead (Mk. 8:31; 9:31; 10:34). Hard on the heels of unmitigated tragedy would follow unqualified triumph.

Some scholars have viewed this prediction, in substance or in detail, as a *vaticinium ex eventu*. However, it is quite unlikely that the disciples would have linked the abortive death of their Master with an unquestioned acceptance of his resurrection if this connection had not been made explicit

19. *Ibid.*, 35; cf. 105-124.

20. *Ibid.*, 153-154.

by Jesus himself.²¹ His knowledge that he would conquer death "was his own conviction, and it alone is the basis of the possibility that Peter and the rest believed after Jesus' death that they saw him in spiritual vision as living with God, exalted to God."²²

If this be the case, then Jesus must have cherished not only a belief in life beyond death but also a conviction that this eternal order provided for a reversal of earthly misfortune and for the highest fulfilment of one's earthly vocation. This conviction, authenticated by the actual event of the resurrection, furnished his disciples with an entirely new dimension of eschatological understanding.²³ It may be said without exaggeration that this altogether unique attitude of Jesus toward his own death and its victorious issue represents the supreme contribution of the ages to the haunting problem of the hereafter.

The Basis of the Future Life

It has already been mentioned that Jesus was more reticent than his contemporaries in describing the life beyond.²⁴ Two factors account for the incidental character of his references to the future: (a) So certain was he of the hereafter that it was taken for granted as "an assured ingredient of his perspective."²⁵ (b) The center of his concern lay not in the future but in the present. The life beyond was important because it was relevant for the here and now.

The passionate conviction of Jesus that the future was breaking into the present through his own ministry caused him to emphasize the demands which the eternal order makes upon men in their temporal situation. He insisted that the crucial issue was not that of the *nature* of such an existence but rather the *basis* on which it is determined. He saw that men do not need a detailed description of the future as much as they need a decision which will permit them to claim whatever future God may choose to provide. "If there is

21. *Ibid.*, 70 ("... it is equally clear that Jesus reckoned with his resurrection and his appearance in glory. . .").

22. Rudolf Otto, *The Kingdom of God and the Son of Man*, 237-238.

23. E. C. Dewick, *Primitive Christian Eschatology*, 225.

24. Andrews, *op. cit.*, 265-266.

25. Cadbury, *The Harvard Theological Review*, 53:19.

one aspect of the matter which is supremely important, it is that Jesus urges upon all men the absolute necessity of meeting the conditions required to obtain future blessedness. . . . The most important question of all is not 'What can I think about eternal life?' but 'What must I do to inherit eternal life?' "26

It is for this reason that most of Jesus' eschatological explanations actually turn out to be ethical exhortations. These requirements for claiming the future bliss may be conveniently organized on the basis of their relation to self, to others, and to God.

(1) *Requirements in relation to Self.* The central paradox of finding life by losing it lay at the heart of all that Jesus taught.²⁷ Future exaltation comes only to those who humble themselves (Mt. 23:12; Lk. 14:11; 18:14) as a servant (Mt. 20:26-27; 23:11; Mk. 9:35; 10:43-44; Lk. 22:26) or as a child (Mt. 18:4; Mk. 10:14-15). Such obedient submissiveness is to issue in works of righteousness (Mt. 5:20; 7:18-27; 16:27; 21:31; Lk. 13:6-9). The most severe self-discipline is necessary to remove any cause of stumbling (Mt. 5:29-30; Mk. 9:43-48).

Negatively, Jesus issued stern warnings against two personal sins which are particularly dangerous for those who would enter into future bliss: a hypocritical insincerity (Mt. 12:34-37; 23:15) and a covetous materialism (Mt. 6:19-21; Mk. 10:23-25; Lk. 12:15-21).

(2) *Requirements in relation to Others.* The revolutionary attitude of Jesus toward all men became the standard by which his hearers were measured for eternity. Future reward would come to those who love their enemies (Lk. 6:35) by deeds of mercy (Mt. 5:7) and spontaneous generosity (Mt. 6:3-4; Lk. 14:12-14). Nowhere is this attitude better demonstrated than in the willingness to forgive (Mt. 6:14-15; 18:23-35; Mk. 11:25; Lk. 6:37). An unconscious attitude of helpfulness in the service of human need will have ultimate eschatological significance (Mt. 25:31-46).

Conversely, those who judge others may expect to be judged themselves (Mt. 7:1-2). A "greater condemnation"

26. Strawson, *op. cit.*, 234-235.

27. James M. Robinson, *The New Quest of the Historical Jesus*, 121-125.

will fall on those who exploit the helpless (Mk. 12:40). Especially severe is Jesus' pronouncement of doom against those who hinder the spiritual opportunities of others and cause them to stumble (Mt. 18:6-7; 21:41; 22:13, 15).

(3) *Requirements in relation to God.* True to the heritage of Israel, Jesus set supreme importance on prayer (Mt. 6:6; Lk. 18:1-8), faithfulness (Mt. 25:14-30; Mk. 13:13; Lk. 18:8), and obedience (Mt. 7:21; 21:28-31). Moreover, because of his acute awareness of the imminence of the end he emphasized the need for watchfulness (Mt. 24:37-25:13; Mk. 13:33-37). Also, because he was convinced of the uniqueness of his own ministry for the realization of the Kingdom of God, he made open allegiance to himself a determinant of the future verdict (Mt. 10:32; Mk. 8:38). "... a man's attitude to Jesus in the present time is decisive for the sentence he will receive at the final judgment."²⁸ "... the presence of Jesus is in itself already an eschatological hour of decision, because in *this* present, the man Jesus has appeared who confronts men with denial or confession; by their action they determine in advance the sentence of the 'Son of Man' at the final judgment."²⁹

Since Jesus confronted men with the finality of the *eschaton*, a negative response to his ministry was fraught with the most terrifying consequences. Failure to repent in the light of unprecedented mighty works could only lead to an intolerable situation on judgment day (Mt. 11:20-24; 12:41-42; Lk. 13:1-5). Indifference to the invitation of Jesus would result in exclusion from the Kingdom (Mt. 22:1-10; Lk. 14:16-24). To repudiate Jesus (Mt. 10:33) or blaspheme against the Holy Spirit (Mt. 12:31-32; Mk. 3:28-29; Lk. 12:10) was to commit an eternal sin which would never be forgiven.

All of these teachings reflect the conviction that in Jesus there is an essential continuity between this Age and the Age to Come. The Kingdom which looms up before men *here and now* in the ministry of Jesus is the very reality which will sift men for eternity. "... Jesus connects the present, being *by its very nature* an eschatologically fulfilled present, with the expected future, because the encounter

28. Kümmel, *op. cit.*, 45.

29. *Ibid.*, 47.

with the man Jesus in the present demands a decision which will be the determining factor for the eschatological verdict of Jesus when he comes as the Son of Man."³⁰

The Nature of the Future Life

(1) *Entry into the Future Life.* Death is the portal through which all men pass into the life beyond. In Jesus' day, it was a sinister experience which was greeted with foreboding and excessive lamentation (Mk. 5:38).³¹ Human life was cheap and violent death was commonplace (Mt. 2:16; Mk. 6:27; Lk. 13:1).

Against this background, the attitude of Jesus was revolutionary.³² He refused to view death as a fearful tragedy, but chose to compare it with quiet, restful sleep (Mk. 5:39). Perhaps this analogy was intended to suggest that death is an experience of temporary peacefulness followed by an awakening in which the identity of the sleeper is not destroyed.³³

Jesus developed his most distinctive teachings on death in connection with his proclamation of the Kingdom of God. The claims of the Kingdom were more urgent than the demands of death (Lk. 9:60). The healing miracles drove back the onset of death; at least temporarily the hand of the grim reaper was frustrated and postponed. This means that each healing was a retreat of death and an anticipation of complete resurrection.³⁴ Beyond this, the activity of Jesus and his disciples in resuscitating the physically dead pointed unmistakably to the triumph over death in the future resurrection (Mt. 10:8; 11:5; Mk. 5:41; Lk. 7:14). In fact, Jesus may have specifically predicted the abolition of death with the coming of the Kingdom of God in power (Mk. 9:1).³⁵

30. *Ibid.*, 142; cf. 37, 39, 108, 153-154.

31. Ray Summers, *The Life Beyond*, 6.

32. See generally Strawson, *op. cit.*, 69-106; Summers, *op. cit.*, 5-10.

33. J.-J. von Allmen, *A Companion to the Bible*, 83; cf. C. Ryder Smith, *The Bible Doctrine of the Hereafter*, 42-45; Strawson, *op. cit.*, 80-87.

34. Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?*, 29, 35.

35. This is suggested by Kümmel, *op. cit.*, 26-27 ("... Mark 9:1 bears the meaning that some of Jesus' hearers will live to see the appearance of the Kingdom of God... and therefore will not fall victims to death."). Against this see Strawson, *op. cit.*, 72-74.

Jesus' approach to his own death represented a remarkable new interpretation of that experience. On the one hand, he faced squarely the ultimate threat of death and grappled as no other man with its dreadful terrors (Mk. 14:33-36; 15:34; Lk. 12:50; Heb. 5:7).³⁶ On the other hand, he dared to believe that his death would be the occasion of divine triumph (Mk. 10:45; 14:24). Ultimately, death was no enemy of God but was a servant of Heaven's highest purposes. Moreover, death was the direct gateway to resurrection and life. Perhaps one source of Jesus' confidence in victory over death was his exercise of divine power in raising the physically dead. Could it be that in the shadow of his passion Jesus looked back upon these miracles and saw in them a foretaste of what God would one day do for him?

(2) *Existence in the Future Life.* Jesus accepted the traditional Jewish belief that immediately upon death (Lk. 16:22; 23:43) all men enter Hades (Hebrew: *Sheol*), the abode of the dead (Mt. 11:23; 16:18; Lk. 16:23).³⁷ This realm is divided into two distinct regions, a place of bliss and a place of torment, with a great chasm fixed between which none may cross (Lk. 16:26).

The realm of the blessed is variously called Paradise (Lk. 23:43), Abraham's bosom (Lk. 16:22), and the eternal habitations (Lk. 16:9).³⁸ Here the inequities of earthly misfortune are redressed (Mk. 10:31; Lk. 6:20-21; 16:25; 23:43) without destroying an essential continuity with the life lived on earth. The wicked enter into unrelieved anguish which may be likened to the torment of fire (Lk. 16:24). The central emphasis is that of banishment or exclusion from the blessings which the righteous enjoy (Mt. 25:30; Lk. 16:23).³⁹ As was pointed out in an earlier section, this eschatological dualism which decisively separates all men is the result of decisions and attitudes adopted while on earth.

Existence beyond death may be described as "life" (Mk.

36. Cullmann, *op. cit.*, 19-27; Strawson, *op. cit.*, 94-102; John Knox, *The Death of Christ*, 118-121.

37. Strawson, *op. cit.*, 137-143.

38. On these conceptions see Smith, *op. cit.*, 131-134; H. Latimer Jackson, *The Eschatology of Jesus*, 268-269; Summers, *op. cit.*, 20-22; Winstanley, *op. cit.*, 246-252.

39. Summers, *op. cit.*, 24-28.

12:27)⁴⁰ which perpetuates the non-physical characteristics of earthly existence. "In his story of Lazarus and the rich man, our Lord implies that existence after death is in both cases a continuation of earthly existence but in entirely different circumstances. The word addressed to the rich man, 'Son, remember,' suggests memory and conscious personality, as does the rich man's interest in his relatives on earth."⁴¹ This emphasis on personal identity in the life beyond is also suggested in the transfiguration experience, where the disciples are led to understand that their Master engaged in conscious and intelligent communion with Elijah and Moses (Lk. 9:30-31), who were not only alive but were available to be sent on a mission by God.

Jesus did suggest that in the future life there will be one essential modification of the earthly nature, "for when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven" (Mk. 12:25).⁴² This fascinating allusion is perhaps intended to suggest two things: (a) The life in heaven is sexless,⁴³ thus abrogating the marital existence of earth. Such an emphasis is already anticipated in Jesus' teaching that family relationships are transcended by the claims of the Kingdom (Mt. 10:34-37; Mk. 13:12; Lk. 9:59-62). (b) Life in heaven is to be centered in adoration of God (Mt. 18:10) rather than in love of family.

(3) *The Eschaton and the Future Life.* Jesus gave two types of teaching on the future life: (a) He spoke generally about individual life immediately after death. (b) He spoke specifically about the future Age which would be ushered in at the consummation of the world by the final coming of the Kingdom of God. This two-fold emphasis reflects a perspective developed in Jewish apocalyptic literature according to which the life in Hades after death is not finalized until the great Judgment Day.⁴⁴

40. Otto, *op. cit.*, 239-240.

41. T. A. Kantonen, *The Christian Hope*, 41-42.

42. On the Jewish background of this idea cf. Charles, *op. cit.*, 396; Winstanley, *op. cit.*, 211-212.

43. Kümmel, *op. cit.*, 90, n. 12, points out, following a suggestion of W. Baumgartner, that Jesus here followed a specific Jewish tradition which represented the angels as sexless (Apoc. Enoch 15:6f.; b. Hagiga 16a); there was another view that angels could consort with earthly women (Apoc. Enoch 6f.; 15:3f.; 106:6, 12; Slavonic Enoch 18:4f.; Jubilees 4:22. Cf. 4 Maccabees 16:25).

44. Ethelbert Stauffer, *New Testament Theology*, 211 and 312, n. 692.

Jesus made no conscious effort to harmonize these divergent teachings.⁴⁵ "... Jesus did entertain the idea of a single great Resurrection yet to come ... [but] he does not undertake to explain its precise relation to the life lived immediately after bodily death. . ."⁴⁶ For this reason, the concept of an intermediate state is simply a logical inference demanded by any effort to systematize the teaching of Jesus. Undoubtedly, Jesus assumed a close continuity between the intermediate and the final states, the earlier being a foretaste of the latter.⁴⁷ "... it is tacitly assumed [by Jesus] that the intermediate state will give place to the final one only at the end of the world, even if a religious difference between the two periods will hardly have been noticed."⁴⁸ The somewhat ambiguous concept of the intermediate state serves to emphasize that the differentiation of good and evil men and the meting out of their just deserts in the future life is to take place both *immediately* and *ultimately*.⁴⁹

When the end does come, it will be accompanied by the passing away of the old created order and the appearance of the new (Mt. 19:28; Mk. 13:31).⁵⁰ All men will arise⁵¹ to be judged for the final time (Mt. 10:15; 11:22-24; 12:41-42; 25:31-32; Lk. 14:14). This judgment represents a sifting process which was begun on earth, intensified in the "intermediate state," and now absolutized for all eternity. In the Kingdom parable of the tares, for example, the *ultimate* judgment which separates the wheat and weeds is preceded by an *initial* judgment which recognizes that some men are wheat and others are weeds (Mt. 13:24-30, 36-43). The final differentiation is predetermined by the earthly response to the claims of the Kingdom.

45. Cadoux, *op. cit.*, 223.

46. *Ibid.*, 226-227.

47. Kantonen, *op. cit.*, 39.

48. Kümmel, *op. cit.*, 74; cf. Dewick, *op. cit.*, 220.

49. Cadbury, *The Harvard Theological Review*, 53:19.

50. Kümmel, *op. cit.*, 91-92.

51. It is probable that Jesus assumed a general resurrection rather than the resurrection of the righteous only. So Kümmel, *op. cit.*, 89; Summers, *op. cit.*, 79; G. B. Stevens, *The Theology of the New Testament*, 166; against this, cf. Charles, *op. cit.*, 396-99. For the inconsistent Jewish teachings on the resurrection cf. Winstanley, *op. cit.*, 213-215; Jackson, *op. cit.*, 268.

The Recompense of the Future Life

(1) *The Recompense of Reward.* Contrary to modern usage, Jesus rarely if ever employed the term "heaven"⁵² to describe the abode of the righteous.⁵³ However, since heaven referred to the dwelling place of God, and was even used as a synonym for the name of God, it was only natural that the future life with God would come to be designated as life "in heaven." Indirectly, therefore, it is significant that Jesus described heaven as the realm where God's sovereign will is accomplished (Mt. 6:10; 11:25), where joy is expressed (Lk. 15:7, 10), where the names of the redeemed are registered (Lk. 10:20),⁵⁴ and where treasure is collected (Mt. 6:20; Mk. 10:21; Lk. 12:21)⁵⁵ and reward is received (Mt. 5:12).

In his teaching on reward,⁵⁶ Jesus developed three characteristic emphases not distinctive to much of the Jewish thought on this subject.

(a) To him, the blessings of heaven were understood primarily as representing the inevitable *consequences* of serving a merciful God, not as furnishing the *motive* for such service.⁵⁷ Paradoxically, Jesus promised reward to those who labored with no thought of reward (Mt. 5:12; 25:34-39; Mk. 9:41; 10:21). ". . . it is not man's due to claim a certain reward for his work in the service of God (Mt. 20:1-16; Lk. 17:7-10), but God's due to require our obedience and readiness on account of the advance we have already received from him, and this as a pure grace. . ."⁵⁸

52. For extensive studies of "heaven" in the teaching of Jesus see Strawson, *op. cit.*, 16-68; Ulrich Simon, *Heaven in the Christian Tradition*, *passim*.

53. Cadoux, *op. cit.*, 237 ("The heaven' or 'the heavens' are never explicitly mentioned by Jesus as a place or region where the righteous will dwell after judgment has been passed upon them.").

54. On the concept of the name written in heaven see Strawson, *op. cit.*, 34-36.

55. On the idea of treasure in heaven see Winstanley, *op. cit.*, 238-241; Dalman, *op. cit.*, 206-208; Wilder, *Eschatology and Ethics in the Teaching of Jesus*, 97-98.

56. Cf. Paul S. Minear, *And Great Shall Be Your Reward*, 44-53; Wilder, *op. cit.*, 86-115; Bo Reicke, "The New Testament Conception of Reward," *Aux Sources de la Tradition Chretienne (Melanges Goguel)*, 195-206.

57. Cf. Reicke, *op. cit.*, 202-203; Wilder, *op. cit.*, 90 ("... in Jesus' essential teaching . . . the compensation is announced as an inevitable consequence flowing out of the nature of the moral and spiritual world.").

58. Reicke, *op. cit.*, 197.

(b)) Reward in the future life is but a continuation of blessings already begun in this life (Mk. 10:29-30; Mt. 11:28).⁵⁹ In the Matthean Beatitudes (Mt. 5:3-10), for example, it is impossible to limit the rewards there described either to the earthly life or to the future life; they are inaugurated in the former and consummated in the latter.⁶⁰

(c) On the other hand, rewards may come as a radical reversal of earthly circumstances, compensating for the inequities of the present Age (Mt. 19:27-30; Mk. 8:35; 13:24-27; Lk. 16:25).⁶¹ This is the emphasis which is prominent in the Lukan version of the Beatitudes (Lk. 6:20-23).⁶²

In his description of future bliss, Jesus employed a variety of familiar Jewish concepts. Because the righteous are with God, they have life eternal and transcendent (Mk. 12:27). "Life implies activity; and activity is occasionally hinted at by Jesus as part of the reward."⁶³ The faithful will be ushered into a sphere of enlarged responsibilities and opportunities (Mt. 25:21, 23; Lk. 12: 42, 44; 19:17, 19).⁶⁴ There they will be finally saved (Mk. 13:13; Lk. 13:23-24)⁶⁵ and, as inheritors of God's Kingdom (Mt. 25:34), will experience joy (Mt. 25:21)⁶⁶ like that associated with a banquet (Mt. 5:6, 8:11; Mk. 14:25; Lk. 13:29; 14:15; 22:30)⁶⁷ or a wedding feast (Mt. 22:2; 25:10).⁶⁸

There are some indications that these rewards will be in varying degrees. Since the Kingdom is identified with the world to come, presumably those who are "great" in the Kingdom will fulfill that role in the future life (Mt. 5:19; 18:4; Mk. 10:43-44). Those who have been faithful over a little will be set in authority over *much* (Mt. 25: 21; Lk. 19:17). Those who are persecuted will have a *great* reward in heaven (Mt. 5:12). To those "for whom it has been pre-

59. *Ibid.*, 199.

60. Strawson, *op. cit.*, 202; C. H. Dodd, "The Beatitudes," *Melanges Bibliques Rediges en L'honneur de Andre Robert*, 408-410; Wilder, *op. cit.*, 108-109.

61. Minear, *op. cit.*, 47.

62. Dodd, *op. cit.*, 405-408.

63. Cadoux, *op. cit.*, 236.

64. T. W. Manson, *The Teaching of Jesus*, 277.

65. Winstanley, *op. cit.*, 244-246.

66. *Ibid.*, 241-244.

67. Cadoux, *op. cit.*, 243-245.

68. Manson, *op. cit.*, 276-277.

pared" by God there are special places of honor in glory at the right hand and left hand of Christ (Mk. 10:40).

(2) *The Recompense of Punishment.* The urgency with which Jesus called men to repentance was based upon the imminence of the final judgment.⁶⁹ Failure to respond to this proclamation would result in a decisive separation with the most tragic consequences.⁷⁰ Weeds would be gathered from the wheat and burned (Mt. 13:30). Bad fish would be sorted out of the net and thrown away (Mt. 13:48). Impotent salt would be cast out of the house and trodden under foot (Mt. 5:13). The door to the marriage feast would be shut against any entreaty of the excluded (Mt. 25:10). Such sayings suggest that Jesus "believed in an immeasurable danger which threatened the souls of men; a horror of great darkness from which they had to be delivered; a desert of dreary exile toward which the beloved race of mortals was straying with careless feet."⁷¹

The central concept used by Jesus to describe the fate of the wicked was Gehenna (Mt. 5:22; 10:28; 23:33; Mk. 9:43-48).⁷² This term referred to the valley of Hinnom southwest of Jerusalem into which the city's garbage was thrown to be consumed by fire. Sharman⁷³ suggests that in the time of Jesus the high-priest, as president of the Sanhedrin (Mt. 5:22), could consign to this ravine the dead bodies of those criminals who, by virtue of the seriousness of their crimes, were refused the rites of burial so sacred to the Jews (Isa. 66:24). "Nothing more despicable in this regard can well be imagined than the assignment of the body to a place with the carcasses of dead animals in the depository of the city offal, the valley of Hinnom."⁷⁴

Jesus' use of Gehenna as a spiritual concept was calculated to crowd the mind with a cluster of vivid, well-remembered images associated with the literal circumstances at the dump heap in Jerusalem. Most prominently, this was a place of unquenchable fire (Mt. 5:22; 7:19; 13:30, 40, 42,

69. Wilder, *op. cit.*, 94-100.

70. Winstanley, *op. cit.*, 289-291.

71. Leckie, *The World to Come and Final Destiny*, 153.

72. On Gehenna generally see Strawson, *op. cit.*, 143-150.

73. H. B. Sharman, *The Teaching of Jesus about the Future*, 256-263.

74. *Ibid.*, 257.

49:50; 25:41; Mk. 9:43, 48; Lk. 16:24).⁷⁵ When men were subjected to such terrible punishment (Mt. 24:51; 25:46), it could only result in torment (Lk. 16:24-25) manifested by weeping and gnashing of teeth (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30).⁷⁶

These images picture graphically the tragedy of a life separated from God (Mt. 7:23; 25:12, 41, 46; Lk. 13:28; 16:26). Whereas "the righteous will shine like the sun in the kingdom of their Father" (Mt. 13:43), the unrighteous will be banished to the dreaded unknown of outer darkness (Mt. 8:12; 22:13; 25:30).⁷⁷ The end result can be called nothing less than destruction and death (Mt. 7:13; 10:28; Lk. 12:4-5).

As was true in the case of rewards, Jesus gave some indication that this punishment would be in varying degrees.⁷⁸ The general principle was that "to whom much is given of him will much be required" (Lk. 12:48). Because a *greater* than Jonah and Solomon appeared in Jesus, his own generation would receive particular condemnation (Mt. 12:41-42). It will be "*more tolerable* on the day of judgment for Tyre and Sidon" than for the cities that failed to repent at his mighty works (Mt. 11:20-24). A "*greater condemnation*" also awaits those hypocrites "who devour widows' houses and for a pretense make long prayers" (Mk. 12:40). There will be a "*light beating*" or a "*severe beating*" depending on the extent to which the master's will has been deliberately flaunted (Lk. 12:47-48).

(3) *The Finality of Future Recompense.* The very severity of Jesus' description of future punishment, coupled with his suggestion that it would be administered in varying degrees, has led some to seek for evidence that this dreadful eventuality will not be everlasting. Five inferences have been adduced in an effort to mitigate the finality of Jesus' pronouncements on this subject.⁷⁹

(a) The first is that the essential connotation of the word 'eternal' (aionios) is qualitative rather than quantita-

75. Cadoux, *op. cit.*, 240-242; Winstanley, *op. cit.*, 281-285.

76. Winstanley, *op. cit.*, 288-289.

77. *Ibid.*, 285-288.

78. Leckie, *op. cit.*, 155 ("Jesus certainly taught that there would be degrees of future punishment and a greater and lesser condemnation.").

79. Stauffer, *op. cit.*, 222-223.

tive. "The adjective 'eternal' does not etymologically mean 'never-ending': it means pertaining to the coming Messianic age (aiōn) of blessedness . . . Everlastingness was normally understood to be included, though only in a vague and general way."⁸⁰ As used in this sense, "eternal" would not necessarily imply duration of punishment, but rather intensity of "punishment fitted for the coming *aion*."⁸¹ Against this it must be noted that Jesus used the word "eternal" in precisely the same way of both reward and retribution (Mt. 25:46). Therefore, if "eternal *life*" refers to an existence without end, presumably "eternal *punishment*" must do the same.⁸²

(b) A second suggestion is that the use of "fire" may be intended to suggest purifying as well as consuming power. This is reflected in Moffatt's translation of the enigmatic Mk. 9:49: "Everyone has to be consecrated by the fire of the discipline." "The imagery . . . perhaps may imply rather the destruction of waste products in God's Creation than the prolonged torture of living beings, and is meant simply to call up an image of extreme horror, rather than to give detailed information as to the fate of the 'lost'."⁸³ However, it should be noted that Jesus spoke of a fire which is both eternal (aiōnios Mt. 18:8; 25:41) and unquenchable (asbestos: Mk. 9:43, 45), and that he regularly employed the term in contexts which give no hint of its constructive function.

(c) The refining power of fire naturally leads to the kindred idea that the after life, particularly in the "intermediate state," is a kind of purgatory where punishment is limited. This is deduced from the statement of Jesus that some unworthy servants receive only a "light beating" (Lk. 12:48), and from his observation that even the man who does not settle with his accuser and so is put in prison will get out when he has paid the last penny (Lk. 12:57-59).⁸⁴ On this latter passage Stauffer comments, "Jesus reckons with the possibility that the sinner can expiate his sin in Sheol

80. Cadoux, *op. cit.*, 234-235; cf. Kümmel, *op. cit.*, 95, n. 3, who says that "eternal" in Mt. 25:46 designates "not the endlessness, but only the eschatological character of the chastisement."

81. H. A. Guy, *The New Testament Doctrine of The 'Last Things'*, 53.

82. Summers, *op. cit.*, 183-186.

83. A. E. J. Rawlinson, *St. Mark*, 131; cf. Guy, *op. cit.*, 54.

84. Charles, *op. cit.*, 399-400.

and so escape Gehenna."⁸⁵ Such corrective discipline is viewed as productive of moral change, as in the case of "Dives" who was prompted by his torment (Lk. 16:23) to abandon a selfish attitude (Lk. 16:19-21, 24) and develop a healthy concern for others (Lk. 16:27-30). Yet in this very parable prominence is given to the fact that "a great chasm has been fixed in order that . . . none may cross" (Lk. 16:26).

(d) A fourth appeal is made to the character of God as revealed by Jesus. He pictured the heavenly Father as one who is merciful and kind to sinners (Mt. 5:45; Lk. 6:35), who is generous to men beyond their deserving (Mt. 20:14-15), who is forgiving to men hopelessly in debt (Mt. 18:27), who never gives up on the lost (Lk. 15). From this it is concluded that somehow, in the mysterious depths of the Everlasting Mercy, even the condemned may be saved. ". . . the idea that forgiveness is impossible in the next life has only to be stated in order to be rejected; for till absolute fixity of character is reached, repentance and forgiveness, being moral acts, must be possible under a perfectly moral Being."⁸⁶ Against this must be set the solemn declaration of Jesus that there is a disposition, described as blasphemy against the Holy Spirit, which "will not be forgiven either in this age or in the Age to Come" because it is "an eternal sin" (Mt. 12:32; Mk. 3:29).

(e) A final conjecture is that the authority and intercession of the Church reaches beyond this world and so may be effective in altering circumstances in the life beyond (Mt. 16:19; 18:18). However, these controversial verses do not touch directly on the issue at all. In the expression "to bind (or loose) in heaven," the term "heaven" does not refer to the hereafter but is simply an indirect way of saying "before God."⁸⁷ Moreover, the basic meaning is that when, in the authority of Christ ("I will give you . . ."), the Church offers men entry into the Kingdom of Heaven, God himself will ratify the results. There is no hint here that the Church may *change* either the conditions for admittance to the King-

85. Stauffer, *op. cit.*, 212.

86. Charles, *op. cit.*, 400.

87. Strawson, *op. cit.*, 33-34.

dom laid down by Jesus, or the consequences of exclusion from the Kingdom which he described.

At most, these are meager clues for the solution of so great a mystery. For all of his extravagant descriptions of the merciful grace of God, Jesus never shared with his hearers the surmise of Swinburne "that even the weariest river winds somewhere safe to sea."

CONCLUSION

Much may be learned from what Jesus said, as well as from what he did not say, about the future life. Negatively, it is significant that he refrained from entering several areas which were of prominent interest in Jewish eschatology.⁸⁸ With unvarying restraint, he refused to make dogmatic pronouncements or elaborate calculations regarding the details of the future life. Particularly conspicuous was the absence of any political eschatology with its nationalistic prejudice and exclusiveness.

Positively, his unwillingness to be drawn into by-paths of fruitless speculation made it possible for him to state the central issue of the future life with unprecedented clarity. No welter of details blurred the essential outlines of that future which loomed over the horizon as mercy and judgment, salvation and destruction, life and death.

In the parable of Lazarus, for example, Abraham twice rejected the contention of "Dives" that a detailed report on the circumstances of the life beyond would have convincing evidential value when compared with the clear Scriptural warnings already available (Lk. 16:27-31). The proper response does not issue from a morbid curiosity about the future but from a submission to the judgment of the future.⁸⁹ ". . . neither will they be convinced if some one should rise from the dead" (Lk. 16:31).

But Someone *did* rise from the dead, not to remove the necessity of faith in the future but to confirm it. In commitment to the risen Christ, men found Jesus' certainty that the future was being fulfilled in the present authenticated in their own lives. Triumphantly they shouted, "Blessed are the dead who die in the Lord henceforth" (Rev. 14:13).

88. Dewick, *op. cit.*, 226-227.

89. Cadbury, *The Harvard Theological Review*, 53:23.

The Johannine View of the Future Life

By RAY SUMMERS

Several years ago the writer's attention was directed to a "letter answering" column which appeared regularly in a secular magazine. The columnist¹ had received a letter asking for an opinion on the concept of life after death. The reply was that the columnist had always been so busy in the activities of this life that it had not seemed important to consider the question of what might be beyond this life. The columnist was one known for definite Christian commitment. While such opinion does not register surprise for the reader, it does register the impression that this is abnormal; the impression is that whether from the viewpoint of faith or agnosticism people generally are very much interested in the question of the survival of death: Is there such an experience? If so, what is it like? How may we know about it? Bearing out this impression is the fact that men² in writing on the subject have started with (or included in their treatment) the view that most people are intensely interested in this subject. Indeed Boettner seems to be representative of the general opinion and not at all overstating the case when he says, "There is scarcely any other subject of religious thought that holds so keen and such a universal interest for us as that of the future life."³ A review of man's history as it may be known in literary productions or through ideas reflected even in burial customs of primitive man reflects that men both Oriental and Occi-

1. Whether virtue or vice, caution or cowardice, the name is here withheld!

2. Compare such representative works as: John Baillie, *And the Life Everlasting* (New York: Charles Scribner's Sons, 1933); Loraine Boettner, *Immortality* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956); Emil Brunner, *Faith, Hope, and Love* (Philadelphia: The Westminster Press, 1956); W. T. Conner, *The Faith of the New Testament* (Nashville: Broadman Press, 1940); G. B. Stevens, *The Theology of the New Testament* (New York: Charles Scribner's Sons, 1920); B. H. Streeter, ed., *Immortality, An Essay in Discovery* (New York: The Macmillan Co., 1917); Ray Summers, *The Life Beyond* (Broadman Press, 1959); H. B. Swete, *The Life of the World to Come* (New York: The Macmillan Co., 1917); Leslie D. Weatherhead, *After Death* (New York: Abingdon-Cokesbury Press, n.d.).

3. Boettner, *op. cit.*, p. 59.

dental, both ancient and modern have yearned to inquire into the prospect of something beyond this life.⁴

From the viewpoint of Christian perspective when the expression "future life" is used the mind turns immediately to the Gospel of John and its emphasis on "eternal life." A multitude of treasured words and terms begins to pile up ready for apologetic use in case someone should deny the idea of the "future life." Rather sharp reaction may come to one when he sees that the major emphasis in John's term "eternal life" is not on the "future life" but on the life of the believer here and now. It is this phase of the problem which must first be explored.

In the background of this problem is a more complex one, i.e. the very nature and purpose of the Fourth Gospel with reference to its eschatology. There is a beautiful surface simplicity to the Fourth Gospel which makes it the evangelists' handbook! Below this surface simplicity is a depth more baffling and frustrating than any other New Testament book—even the Apocalypse! In recent years the Gospel has been reexamined and reinterpreted in comparing its eschatology with that represented in the Synoptics, in Pauline writing, and the "early church." Many⁵ have devoted their efforts to this end. Some make bold to see an almost complete forsaking of the eschatology of the early

4. Cf. Baillie, *op. cit.*, pp. 73-89, 119-163; Boettner, *op. cit.*, pp. 61-64; Streeter, *op. cit.*, pp. 295-341; Swete, *op. cit.*, pp. 3-16.

5. Cf. Rudolph Bultmann, *Das Evangelium des Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1950); Rudolph Bultmann, *Glauben und Verstehen* (Tübingen: Verlag J. C. B. Mohr, 1954) I, 134-152; Carl Clemen, *Die Entstehung des Johannesevangeliums* (Halle: Verlag Von Max Niemeyer, 1912); Alf Corell, *Consummatum Est* (London: S.P.C.K., 1958); C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: University Press, 1958); E. C. Hoskyns and F. N. Davies, *The Fourth Gospel* (London: Faber and Faber Ltd., 1947); W. F. Howard, *The Fourth Gospel in Recent Criticism and Interpretation* (London: The Epworth Press, 1955); M. J. Lagrange, *Evangile selon Saint Jean* (Paris: Librairie Victor Lecoffre, 1927); Harald Sahlin, *Zur Typologie des Johannesevangeliums* (Leipzig: Otto Harrassowitz, 1950); Adolf Schlatter, *Der Evangelist Johannes*, (Stuttgart: Calwer Verlag, 1948); Paul W. Schmiedel, *The Johannine Writings* (London: Adam and Charles Black, 1908); Eduard Schweizer, *Ego Eimi* (Göttingen: Vandenhoeck & Ruprecht, 1939); William Temple, *Readings in St. John's Gospel* (London: Macmillan and Co., Ltd., 1940, 2 vols.); Eric L. Titus, *The Message of the Fourth Gospel* (Nashville: Abingdon Press, 1957).

church. Windisch⁶ considers three theories of relationship of the Fourth Gospel to the Synoptics: one, John is independent of them; two, John is supplementary to them; three, John is an interpretation of them. He discards all of these as untenable and favors a fourth view that John was meant to *replace* the Synoptics at a time around the turn of the first to the second century when Christians had come to a discouraging situation where hope for the Lord's return was concerned. John encouraged them in the view that the Lord is not "coming," he is "present" in the Holy Spirit.

Dodd⁷ with more reserve states that in the Fourth Gospel the crudely eschatological elements in the Kerygma are quite refined away. . . . The evangelist is deliberately subordinating the "futurist" element in the eschatology of the early Church to the "realized eschatology" which was from the first the distinctive and controlling factor in the Kerygma.

Others,⁸ while recognizing a distinct difference of approach have denied that John has completely forsaken the earlier eschatology or that he writes deliberately to replace the Synoptics.

Every student of the Gospels must weigh the evidences and arrive at a conclusion. The purpose of this study is to examine the Johannine concept of the "future life." In so doing it must recognize the fact that the writer lived in a time in which he felt it necessary to emphasize in very forceful language the fact that Christ is not only "to come," he is *here*; "eternal" life is not only a matter of the future; it is *now*. This is his emphasis without denying an "eschaton."

Life Now

At one point in the Fourth Gospel all interpreters agree, i.e., "life" is a central and organizing concept. The noun translated "life" (zōē) is found thirty-six times in this

6. Hans Windisch, *Johannes und der Synoptiker* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926); cf. Martin Werner, *Die Entstehung des Christlichen Dogmas* (Bern-Leipzig: Verlag Paul Haupt, 1941), pp. 36-79.

7. C. H. Dodd, *The Apostolic Preaching and Its Developments* (New York: Harper & Brothers Publishing, 1939), p. 155.

8. Cf. C. K. Barrett, *The Gospel According to St. John* (London: S.P.C.K., 1958), pp. 56-57; W. F. Howard, *Christianity According to St. John* (Philadelphia: The Westminster Press, 1946), pp. 106-128.

Gospel. Seventeen of these times the adjective translated "eternal" (aionios) is a modifier. Sixteen times the verb translated "line" (zēn) is used and three times the compound "to make alive" (zōopoiein) is used. This emphasis on the importance of "life" is reflected in the author's stated purpose in writing that his readers may believe and have life (John 20:31). Jesus had so stated the purpose of his coming into the world in order that men might have life (John 10:10). While the term "life" was common property in John's day, he prefers the term "eternal life." His use, however, indicates clearly that he has in mind far more than the mere idea of unending life.⁹ His interest is in a quality of life which begins now and transcends time.

The Source of this Life is the pre-existent/incarnate Logos of God. The writer's use of the Logos concept goes far beyond Philo's concept of the logos as an impersonal principle of reason or order in the world. John conceives of the Logos as personal, as existing co-eternally with God and without reference to origin.¹⁰ He views the Logos as the source of life (1:4) and as the one who by becoming incarnate brings light to men, light which darkness (evil) cannot suppress (1:5).

In the development of relationships the disciples of the incarnate Logos, Jesus, come to an awareness of his being the source of life. So it is that Peter speaks for the group in the "Johannine Great Confession" in John 6:68, "Lord, to whom shall we go? Thou hast the words of eternal life." In the Good Shepherd Hymn¹¹ Jesus states clearly that he came that his sheep might have life (10:10) and that as the Good Shepherd he forfeits his own life in order that they may have life (10:11, 15). That he is the source of life is made clear in the climactic *ego eimi* passage in John 11:25, "I am the resurrection, and the life" with its echo in the John 14:6 statement, "I am the way, the truth, and the life."

In a bit of *mots a double entente* (though he was not conscious of it!) the high priest Caiaphas prophesies that

9. Streeter, *op. cit.*, pp. 148-52; Conner, *op. cit.*, pp. 481-85; Baillie, *op. cit.*, pp. 244-47; Stevens, *op. cit.*, pp. 224-29.

10. John 1:1: "In the beginning was (eimi) the Word," but John 1:14: "the Word became (ginomai) flesh."

11. Philippe Menoud, *L'Evangile de Jean d'après les recherches récentes* (Paris: Delachaux & Niestle, 1947), p. 24.

Jesus will "die for the people" (11:49-51). When he is lifted up in his death (12:32) men are drawn to him in redemption. So emphatic is this idea in the Fourth Gospel that Jesus always holds the initiative. He lays down his life (10:18); he surrenders to the arresting officers in the garden while Judas stands by as almost an onlooker (18:1-5); he bears the cross himself (19:17); he "gave over" (*paredōke*) his spirit (19:30), a strong word often used with the idea of giving one over to a judge. All this he and he alone does to give "life" to men.

The Appropriation of this Life is a matter of this present world in contrast to "the coming one." Many forceful and thought-provoking terms carry out this idea. The human means of appropriating this life is *belief in the Son*. Those who believe are given the authority to become children of God (1:12). Those who believe come into the possession of eternal life so they can never perish¹² (3:16). The one who believes has eternal life (6:47) and shall never die (11:26). This idea is also at home in 1 John; to believe on the only begotten Son of God (1 John 5:1) and to confess him (1 John 4:15)—this is to have life.

To have this life one must be *born of the Spirit* (John 3:1-15). Physical life results from physical birth; spiritual life can result only from spiritual birth. Though man cannot know the source of the wind (*pneuma*) nor its destination, he experiences the present reality of it. So one may not grasp the significance of the initial working of the Spirit (*Pneuma*) nor the ultimate reach of it but he experiences the *present reality* of it. This is to be born of the Spirit.

Again, to have this life one must drink of the *water of life*. This is living water (4:14). It is the new water (7:37-38) provided by God for the New Israel in the New Exodus¹³ just as he provided water for Old Israel in the Old Exodus.

12. *Apoletai* is erroneously and without good reason translated "die" in *The New English Bible* (Oxford: University Press, 1961) *in loco*. Perhaps the translators were influenced by the "shall never die" expression in John 11:26. There, however, the Greek verb for die is used; to translate *apoletai* (perish) "die" is to suggest theological implications not found in John 3:16. Cf. Schlatter, *op. cit.*, p. 98, "Mit *apolesthai* ist nicht nur an das natürliche Ende des Lebens, sondern an seine gewaltsame Vernichtung gedacht. . . ."

13. Sahlin, *op. cit.*, pp. 25-29.

And in the ultimate Garden Home provided by God, his people will drink eternally of the water of life (Rev. 22:17).

By a similar figure to appropriate this life one must eat the *bread of life*. This is the New Manna¹⁴ which authenticates Jesus as the prophet like Moses (Deut. 18:15; Acts 3:22). The miracle of the bread and fish was used by Jesus to introduce the concept of the "Johannine Eucharist" (John 6:52-58). Men must eat his flesh and drink his blood if they would share his life. This statement implied his death. Many would-be followers could not accept the idea and refused to follow him into the "Promised Land" which he offered.

One other major idea should be presented. To share in this life is to *walk in the new light* (John 8:12 ff.; 9:1 ff.; 12:36). As God provided a pillar of fire by night for Israel's walk in the Exodus so he provides this new light for his new people. Sahlin states it well

wie das Gesicht Moses vom Lichte der Gottesoffenbarung strahlte, so leuchtet noch mehr Jesus Von diesem Licht; er ist das Licht der Offenbarung für die Welt. Wer ihm folgt, wird dieses Lichtes teilhaftig; er gehört dem neuen Bund an, den Jesus jetzt mit Israel stiftet.¹⁵

The Nature of this Life is best observed in two ideas. It is a life of *obedience* and it is a life of *service*. The former naturally eventuates in the latter. Obedience is seen in the idea that one who shares his life keeps his word (John 8:51). Again, God's commandment is life eternal (John 12:50) and it is this that he gives. In 1 John 2:17 obedience consists of doing the will of God and in 1 John 5:4 it is the life of faith and obedience which overcomes the world.

This life of obedience is expressed in service to God. Jesus calls the attention of his disciples to a rather unexpected harvest (the Samaritans!) now ready (rather than waiting four months) and indicates that he sends them to gather fruit with reference to eternal life (4:35-38). On the last night that he was with the disciples he stopped between the Supper room and Gethsemane for one last visit at the Temple. Under the bright light of the Passover moon he pointed to the grapevine carved into the very structure of

14. *Ibid.*, pp. 21-24; John 6:1-71.

15. *Ibid.*, p. 33.

the Temple and a symbol of Israel's role as fruit-bearer for God. In this dramatic setting he said, "I (not Israel who had failed) am the genuine vine . . . you are the branches . . . I have chosen you . . . to go forth and bear fruit" (John 15:1, 5, 16). In their relationship to him they have "life" and they "bear fruit."

Up to this point it may appear to the reader that the writer has missed his subject "future life!" That is exactly the thrust of the Fourth Gospel. The "future life" has already started.¹⁶ One who by faith identifies himself with the living Christ begins to live "the life of the age to come" here and now. An "eternal life" which is all of the future has no part in the Johannine thought.

Life Uninterrupted By Death

One begins to grasp the significance of the term "life" in the Fourth Gospel when he reads those passages which underline the idea that the one who possesses this life "will never die." It is clear that Jesus does not mean that they shall escape the experience of physical dissolution which we know as "death." He means far more than this. It becomes very clear that in this area as in many others he is using a teaching technique distinctive in this Gospel. That is the technique of using a word in a lower/higher framework. For instance, he used bread which men eat (lower) to teach the bread of life (higher) concept. In similar fashion he used many others: wind, birth, water, light, etc.

In this same pattern he speaks of the life (lower) of this world and the life (higher) which transcends this world. He speaks of death (lower) in physical dissolution and he speaks of death (higher) in the sense of separation from the blessings and favor of God which alone make "life." It is in this way that one can even speak of "Second Death" as a descriptive term for the ultimate destiny of those who reject the "life" which God offers in Christ (Rev. 2:10-11; 20:6, 14).¹⁷

So the life upon which the believer enters in this world is of such nature that not even the dissolution of the physical body can destroy it.

16. Karl Barth, *Dogmatics in Outline* (New York: Philosophical Library, 1949), p. 155; Swete, *op cit.*, p. 99.

17. Ray Summers, *Worthy Is the Lamb* (Nashville: Broadman Press, 1951), p. 205; Summers, *The Life Beyond*, *op. cit.*, pp. 191-93.

John 3:16 reflects the idea of this life as a present reality. While the subjunctive form of the verb "have" is used, it is clear that this is future only to the "believing" described in the participle. The one believing comes into the possession of this life.

In sequence it is clear that the one who has this life now will "never see death" (John 8:51); he will "never die" (John 11:25ff.). These passages serve only to make clear what has been indicated above, i.e., this is a kind of life uninterrupted by physical death. This is underlined in 1 John 3:13ff. in the view that those who love the brethren have the assurance that they have already passed "out of the death" and "into the life" The use of the definite article appears to be more than the Greek use of the definite article with abstract nouns. It speaks of the "realm of death" and "the realm of life." The believer has already escaped the one and found his home in the other.¹⁸

In Revelation 2:10 persecuted believers are encouraged to endure even at the cost of their lives. "Be faithful even if it means your death." This is the meaning of the preposition *axri*. It does not mean simply a "temporal" faithfulness until death comes. It means be faithful to the extent that one would die rather than be unfaithful.¹⁹ Such one is assured that beyond death there is for him the "crown of life." "Life" may be the genitive of apposition, i.e., "I will give you the crown, that is, 'life'."

This life which even death cannot interrupt is spoken of as a *resurrection* type of life. In John 5:28, 29 Jesus spoke of the future time when all in the tombs would hear his voice and would come forth, some to a "resurrection of judgment." The anarthrous descriptive genitive in both cases suggests the force of a "life kind of resurrection" and a "judgment kind of resurrection."²⁰ It is life which death

18. Swete, *op. cit.*, p. 99. "... a life which death cannot touch. . . . It will be more fully realized after death . . . the resurrection of the body cannot begin it, where it has not been before, but will only perfect and complete it."

19. Summers, *Worthy Is the Lamb*, *op. cit.*, p. 113.

20. Cf. Dan. 12:2 which some interpreters hold to be the only unmistakable Old Testament reference to the resurrection—Dodd, *The Interpretation of the Fourth Gospel*, *op. cit.*, p. 144; See also H. H. Rowley, *The Faith of Israel* (London: SCM Press Ltd., 1956), p. 167.

cannot conquer. With similar thought Jesus stated four times that he would raise up the believer "at the last day" (John 6:39, 40, 44, 54). The verb is the verb for "resurrection."

In John 11:33, 38 Jesus is visibly agitated as he meets the challenge of man's enemy *Death*. He shows that he is to conquer death. He raises Lazarus to life and teaches that he is the master even of death. In John 14:19 he assured his disciples that because he lived (the reference is to his resurrection) they, too, would live (be raised from death). As the Old Israel rejected him in relationship to the raising of Lazarus (John 11:47-53), the New Israel accepted him in relation to his own resurrection (John 20:1-21:25). In Revelation 1:18 he is presented as the one who lived, who died, who lives never to die again and the one who holds in his hand the keys (control) to death and the region of the dead. This "resurrection life" his followers possess when they identify themselves with him by faith.

A part of the "future life" in the Fourth Gospel is the experience of the resurrection. While this is not delineated as it is in the *locus classicus* of Paul (1 Cor. 15), it is clear that this writer accepts the idea of the resurrection of the body. Reference has been made already to Jesus' use of the raising of Lazarus to teach the doctrine of the resurrection. The sister of Lazarus affirms her faith in the Jewish view of the future resurrection of the body.²¹ Jesus begins at that point to teach his lesson that the power of life over death is resident in him.

A further word must be said relative to Jesus' teaching in John 5:24-29.²² Using the lower/higher technique previously noted, Jesus here speaks of two kinds of "quickening to life." The spiritual quickening of *regeneration* is dis-

21. For interesting and helpful treatment of this idea and its relationship to the eschatology of the Fourth Gospel see E. Stauffer, "Agnostos Christos: Joh. XI. 24 und die Eschatologie des vierten Evangeliums," in W. D. Davies and D. Daube, *The Background of the New Testament and Its Eschatology* (Cambridge: At the University Press, 1956), pp. 281-99; Hermann L. Strack und Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrash* (Münich: C. H. Beck'sche Verlagsbuchhandlung, 1924) II, 544; Schlatter, *op cit.*, pp. 250-251; Dodd, *The Interpretation of the Fourth Gospel*, *op cit.*, p. 147.

22. For full interpretation of this passage see Summers, *The Life Beyond*, *op. cit.*, pp. 53-55.

cussed in verses 24-27; the spiritual quickening of *resurrection* is discussed in verses 28-29. The hour "is" when the spiritually dead hear the voice of the Son and "live"; this is regeneration—the life of the Age to Come (Messianic Age) has already come to be present in the world. The hour "is coming" (he cannot say "is") when those in the tombs (physically dead) will hear the voice of the Son and "live," i.e., they shall be raised either to the blessed life or to the life of judgment. It is "at the last day" that this will take place (John 6:39-54).

That the resurrection is a vital part of the eschatological thought of the Fourth Gospel is clear from the important position of Jesus' own resurrection in John 20 (and the "post-script" chapter 21!). The resurrection appearances are not those of a "ghost." He rebuked Mary for clinging to him as though she would never let him get away again (20:17). The translation "Touch me not" is erroneous. He invited Thomas to explore the scars in his body and "believe" (20-27). In the post-script appearance the Christ who had provided "loaves and fishes" before his death once again after his death provides "bread and fish" and invites the disciples to share his breakfast (21:1-12). Here as elsewhere his body may be described in the terms "tangible-transcendent."²³ It was concerning this sort of life that he said, "Because I live, you, too, shall live" (14:19).

Eternal Life

This is the term most often used when reference is made to the Johannine view of the future life. We have already observed that this is a kind of life which begins in this world and is not interrupted by death. What, then, is the meaning of the term "eternal life"? Two extreme approaches have been made to an understanding of the word "eternal." *Some*, have emphasized the idea of duration, i.e., that which is without end. The emphasis has left the concept of little more than time without end. *Others* have emphasized a quality of life of transcendent nature here and now; the emphasis has been so forceful that the idea of duration is

23. Summers, *The Life Beyond*, op. cit., pp. 30-46 presents fuller treatment of the total New Testament teaching on the resurrection of Jesus; complete documentation is included.

hardly a part of it. Is the New Testament use an "either/or" as these extremes are used?

The Greek word translated "eternal" is a derivative of *aiōn* (the Hebrew 'olam) meaning "age." In classical Greek, Liddell and Scott²⁴ define the Greek by one term "perpetual." In *koiné* use outside the New Testament Moulton and Milligan²⁵ conclude that in common use the word never lost the sense of *perpetuus* which the *Classical Latin Dictionary*²⁶ defines as "continuing, unbroken, uninterrupted, perpetual, forever." Thayer²⁷ finds this same force in the New Testament use of the word. Arndt and Gingrich²⁸ define its use in several ways: sometimes it refers to that which is without beginning; sometimes it refers to that which is without beginning or end; sometimes it refers to that which is without end. This comes very close to the idea of "age upon age upon age" indefinitely stretched out. From that viewpoint "eternal life" could mean this human life indefinitely prolonged. That, however, is never the New Testament meaning. There is always the "qualitative" element even though in the New Testament the idea of "duration" is retained.²⁹

Man with his time-bound consciousness has difficulty in thinking of reality of existence apart from temporal categories. He must express his idea of the "eternal" God in time categories such as "the Is One, the Was One, the To Be One," i.e., "the one who is and who was and who is to come" (Rev. 1:4 and others). So man has difficulty in thinking of "life" outside of a temporal connotation. It is this concept, however, which is found in John. "Life" is lifted out of and above temporal concept. "Eternal life" transcends

24. H. G. Liddell and R. Scott, *A Greek-English Lexicon* (New York: Harper & Brothers, 1883), p. 43.

25. J. H. Moulton and G. Milligan, *The Vocabulary of the Greek New Testament Illustrated from the Papyri and Other Non-Literary Sources* (Grand Rapids: Wm. B. Eerdmans' Publication Co., 1949), p. 16.

26. *The Classical Latin Dictionary* (New York: Hinds, Hayden and Eldredge, Inc., n.d.), p. 408.

27. J. H. Thayer, *A Greek-English Lexicon of the New Testament* (New York: American Book Co. 1889), p. 20.

28. W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 1957), pp. 27-28.

29. For fuller treatment see Summers, *The Life Beyond*, op. cit., pp. 183-87; Baillie, op. cit., pp. 246-50.

nature; it transcends time.³⁰ "The real moment of transition to the new order of being is not the moment of physical death but the moment of spiritual rebirth."³¹ Brunner³² analyzes Heidegger's view that human life is a life unto death (*Sein zum Tode*)—"being unto death." This is true just as life is "being from birth." But Brunner affirms that the Christian faith knows something beyond that. Christian faith knows the love of Christ and this means the hope of eternal life. So Brunner might have added to Heidegger's "being unto death" the idea that believers know a "being unto being" and this is life which transcends mere "being." Into such "life" the believer enters and it is as "eternal" as the love of God is "eternal."

This transcendent-never ending life is given by God (John 17:2). It comes through knowing the Son (John 17:3). The Spirit of God abides in the believer (1 John 3:24) who is now like the Son and ultimately to be completely like him (1 John 3:2, 3). The one who has so linked himself to the Son by faith shall never perish (John 3:16). He is in the hand of God and no one can snatch him out of that hand (John 10:29). The evil one cannot touch him (1 John 5:18). Eternal life is to all those whom the Father has given to the Son (John 17:2).

Up to this point the "future life" has been seen from a rather intangible almost abstract viewpoint—a quality of life which never ends. What is revealed in the Johannine writings which may be a bit more concrete in descriptive terms of the nature of this "future life," i.e., life beyond death? Here still the terms are in qualitative form or in symbolic form.

In the Gospel of John life beyond death is *life with the Son* through preparation which he has made for his people. The classical passage for this idea is John 14:1-24. In beautiful simplicity he who was for thirty years at home in the carpenter's shop tells his disciples on the night before his death that in his Father's "house" are many "abiding places" and that he is going to prepare a place for them

30. Corell, *op. cit.*, pp. 143-46; Baillie, *op. cit.*, p. 252, "that which is eternal transcends the conditions of time altogether."; Streeter, *op. cit.*, p. 152.

31. Baillie, *op. cit.*, p. 249.

32. Brunner, *op. cit.*, p. 55.

that they may be with him and the Father. So life beyond death is to be life in heavenly dwellings prepared by the Master Carpenter and in fellowship with him! There the *simplicity* ends!

As Jesus developed this theme by means of the "coming" statements in the remainder of the paragraph he used language which was ambiguous—intentionally so. He mixes the "coming" statements into a framework which includes his Post-resurrection coming to be with them, his Pentecost-Paraclete coming to be with them, and his Parousia coming to be with them. All the "coming" statements may be interpreted in reference to either of these. Apply these ideas to the following: v. 18—"I come to you"; v. 21, "I will manifest myself to him"; v. 23, "We (Father and Son) will come unto him." Post-resurrection? Pentecost-Paraclete? Parousia? What more expressive way for emphasizing that "life" for the believer means that Christ is with him now and is *going to be* with him forever?³³ The future is life with him. There the Gospel of John leaves it; the Johannine Epistles add nothing at this point.

The Apocalypse historically has been a part of the Johannine tradition, whatever one's view of the complex problem of authorship, date, purpose, etc. It is in this book that the nature of the "future life" is set out in most dramatic figures.³⁴ The symbols picturing the nature of this life begin in the very first chapter. The unseen world to which the dead go is one to which the Risen Christ holds the key (1:18). The Lord's overcoming people eat of the tree of life in the Garden of God (2:7); they receive a living Crown (2:10); they eat the New Manna (2:17); they share in the Lord's authority (2:27); their names are in the Lord's book of life (3:5); they are "pillars" in the Lord's temple (3:12); they sit down with him in his glory (3:21).

Persecuted believers in John's day rejoiced to see a perfect number (24) of their elders seated on thrones sur-

33. Cf. Barrett, *op. cit.*, pp. 380-90; Titus, *op. cit.*, pp. 189-92; W. Hendriksen, *New Testament Commentary: Gospel According to John* (Grand Rapids: Baker Book House, 1954), II, 261-84; D. E. Holwerda, *The Holy Spirit and Eschatology in the Gospel of John* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), pp. 129-33.

34. Summers, *The Life Beyond*, *op. cit.*, pp. 199-207, develops this theme at length. Cf. also Summers, *Worthy Is The Lamb*, *op. cit.*, for interpretation of the entire Apocalypse.

rounding the throne of God (4:4). Martyred believers wash their robes white in the blood of the Redeeming Lamb who in turn becomes their Providing Shepherd to lead them in places of protection and provision (7:13ff.). Victorious life with Christ is symbolized in a perfect number of his followers (144,000) who stand with the Victorious Lamb and sing his praises (14:1ff.). Having escaped the persecution of the enemy by passing through their own fiery Red Sea of martyrdom, they sing the song of Moses and the Lamb (15:2-4). They rejoice at their participation in the marriage supper of the Lamb (19:7-9).

It is in the closing chapters of the Apocalypse that the most graphic symbols present the "future life" of God's people (Rev. 21:1-22:5). Interpreters are in agreement on the three-fold division of the picture; they use various descriptive terms. The terms used here are those used by the author in the previously cited books: *Worthy Is the Lamb* and *The Life Beyond*.

The ultimate home of the redeemed is presented first in *tabernacle* terminology (21:1-7). The picture is that of a new kind (*kainos*) of earth replacing the old heaven and earth. God on his throne announces, "Look! I am making everything new." The old order had been invaded by sin causing separation (the sea symbol) from God. In this new heaven and earth there will be no sea (separation and chaos) and God will pitch his tabernacle for immediate dwelling with his people (21:3). The "future life" is life with God.

The second picture of the ultimate home of the redeemed is presented in *city* terminology (21:9-26). This heavenly city is as beautiful and radiant as a bride on her wedding day (21:9-11). It is a city adequate for the dwelling of all God's people; this is symbolized in the perfect number indicating dimensions (21:16-17). There is an abundant entry for the Lord's people—a perfect number of gates (3) for each of the four walls making a total of twelve (21:12-15). The beauty of the city is described in symbols of streets of gold so highly refined that dross is removed until the gold is crystal clear; of foundation stones of precious gems; of twelve hugh pearls which form the gates (21:18-21). These gates never close but stand open to admit God's people who are of all nations (21:25-26). The walled city in John's day

was a symbol of *protection*. So is this City of God a city of protection for God's people—eternally so.

The third picture of the ultimate home of the redeemed is given in *garden* terminology (22:1-5). All that was lost to man from his original garden home (Gen. 1-3) is restored to him here on a larger and eternal scale. The tree of life is present to provide food (fruit) and health (the leaves are for healing!) (v. 2). The river of the water of life comes from the source of life—God and the Lamb (v. 1). The curse has been lifted from the garden (v. 3). Man is in the garden rather than driven from it (v. 3). The gloom has been lifted because of the light from the one who brought light out of the chaotic darkness with the words, "Let there be light" (v. 5). In this garden home the Lord's people serve him as they "look on his face" (vv. 3-4).

This is the "future life" in the Johannine materials. It is presented in qualitative terms and in symbols. It is life which begins now, is like that of the Son, and will be lived forever in his presence and by his power and provision.

What of the Wicked?

It appears anticlimax to raise this question. It is, however, a question which must be faced. The problem is one of methodology in treatment. The "life" and "future life" of the wicked could have been presented by way of contrast as we have moved from one step to another in looking at "life" and "future life" of the redeemed. Or it may be presented in a separate section as here. In either instance it must be by contrast.

Concerning the ultimate destiny of the wicked Baillie³⁵ sets out three different approaches which have been made to the subject. Each of the three has its adherents who argue either from the viewpoint of specific Scripture passages or from the general "tone" and "spirit" of the New Testament. The three approaches are summarized in the terms: Annihilation (which Baillie equates with "conditional immortality"); restoration (universalism); eternal punishment. By *annihilation* is meant that only the redeemed "live forever"; the wicked are annihilated and cease to exist because they

35. Baillie, *op. cit.*, pp. 286-94.

cut themselves off from God who is the source of existence. By *universal restoration* is meant that ultimately all evil will be destroyed so that whatever "punishment" awaits the wicked beyond this life will ultimately be ended and all men will be purged, cleansed, redeemed people of God. It is in this connection that Weatherhead³⁶ develops his thesis that both Heaven and Hell are temporary states beyond which will be the ultimate state in which all men will be "restored" to fellowship with God. By *eternal punishment* is meant that just as the "future life" of the redeemed is a life of never ending blessing in fellowship with God, so the "future life" of the wicked is a life of never ending misery and suffering in separation from the blessings and favor of God.

While the idea of eternal punishment is not a pleasant one and not one on which men desire to dwell, it is most difficult to interpret the New Testament so as to omit the doctrine. The Johannine writings are no exception. The same word "eternal" which is used to qualify the destiny of the righteous is used to qualify the destiny of the wicked. Whatever *duration* concept is in it for the one must be in it for the other. It is the recognition of this which leads Weatherhead to his position that both Heaven and Hell are temporary states beyond which will be the ultimate state of blessedness for all.

This part of the subject needs more complete development than is here possible. That development must proceed along the lines of contrast. Wherever in the Johannine writings the blessedness of the redeemed is presented, the wicked are presented in the very opposite terms. This is true for the life here and the life beyond.

The believer receives Jesus Christ and is not under judgment; the unbeliever rejects Christ and is under judgment already (John 3:16, 36; 12:48). The Son gives life to those who respond to his voice by faith; he gives judgment to those who respond by unbelief and evil (5:19-29). His followers are free from the power of sin; unbelievers shall die in their sin—a dreadful concept (8:21). Believers are his sheep; unbelievers are not his sheep and he is not their Shepherd (10:20).

36. Weatherhead, *op. cit.*, pp. 66-108; cf. especially pp. 97-108.

Out of the night Nicodemus comes to Jesus and to the light (3:1); Judas goes out from Jesus and it is night (13:30). The Holy Spirit comes to comfort and strengthen believers; he comes to convict the world of sin and judgment (16:8-11).

This pattern in contrast is most dramatically presented at the end of each picture of the ultimate home of the redeemed in Rev. 21:1-22:6. In the first picture there is a new heaven and new earth in which there is *no sea* (separation, chaos) and in contrast the wicked are described in verse 8 as having as their destiny *the lake that burns with fire*, i.e., the second death of separation from the blessings of God.

The Holy City (21:9-26) is the very fulness of all man could desire of beauty and purity. Then in verse 27 in strong contrast it is stated that nothing evil or unclean can enter that City; all such is shut out; only the Lamb's people enter.

Following the last picture of the garden home (22:1-5) there comes the striking and unpleasant verse 11 which speaks of the fact that the unrighteous remains unrighteous, the filthy remains filthy. To this is added the final word of exclusion from the City of all those of base character and false religion (v. 15).

Through all of this runs one theme which must be kept in mind as one pursues this subject. That is the theme that at every point man is in the particular state (good or bad, blessing or misery) because of his own choice. God in Christ offers the abundant, transcendent, blessed life for this world and for the future. Man's choice determines what will be his life here and his "future life."

The Double Face of Death

By DALE MOODY

Man is surrounded by the destructive powers of death and through them he must pass to get to God. A flaming sword guards the way to the tree of life. Death wears a double face. On *this* side it is destruction, a severance of man from all that is life; but the *other* side it is a departure, a service of man to God. Judgment and grace meet in the death of a believer as they do in a perfect manner in the death of Christ. Obedience unto death, in him and in us, holds the two together. Alienation from God may focus the judgment of God so that man's life is shattered and severed from all meaning, while fellowship with God transforms the transition into a priestly libation to God (Phil. 2:17; 2 Tim. 4:6). However, for those who recognize that our lives are in the hands of God, it is never one without the other. Of sinners justified by grace it may be said: "Death is never punishment only, but it is always also that. Death is at no time only grace, but for those who believe it is always also that. Death is in no case only a call to sacrifice to the love of God, but it is always also that."¹ Death as destruction and death as departure are discussed in order, but in experience they come together. "For we know that if the earthly house of this tabernacle be destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

DEATH AS DESTRUCTION (Katalysis)

Death is the great destroyer. It is the disembodiment of man in his historical and earthly existence, the severance of the self from the organ of expression in the empirical world. The realm of the dead is described with a variety of words that furnish a clue to the biblical understanding of the state of the dead. The most significant word is *Sheol*, a word of uncertain origin but used sixty-five times in the Old Testament. Some think it is derived from the verb *sha'al*, meaning "to ask," and related to the practice of

1. Paul Althaus, *Die Letzten Dinge* (Gutersloh: C. Bertelsmann, 1949), p. 89.

necromancy. Appeal for this view may be made to 1 Sam. 28:1-19 although the word *Sheol* does not appear. Another view relates it to the word *sho'al*, meaning "the hollow of the hand," and this suggests a hollow beneath the earth. In post-biblical Hebrew *sha'al* means the deep of the sea, and some see here the picture of the primordial waters which threaten man with chaos and destruction. Death is viewed as a return to the formless void of *Tehom*.

Some of this idea of *Tehom* is suggested by two synonyms for *Sheol* used after the time of Ezekiel. The word *bor* or pit is at times associated with the primordial waters, even though ordinary meaning is a hole in the earth. Ps. 88:6f. preserves the picture:

Thou has put me in the depths of the Pit
in the regions dark and deep.
Thy wrath lies heavy upon me,
and thou dost overwhelm me
with all thy waves.

Waters are symbolic of great dangers that overwhelm men in violent destruction (Ps. 42:7; 124:4f.). Another synonym also translated pit is *shachath*, from *shuach*, to sink down, and it too is pictured as the primordial deep. Ezek. 28:8 says:

They shall thrust you down into the Pit
and you shall die the death of the slain
in the heart of the seas.

The dangers of the deep depict the threat of destruction, the loss of all meaning and the failure to function according to God's purpose. This chaos is "without form and void," without the structure of meaning and empty of all purpose. It is not extinction, a concept not yet developed in the Bible, but exclusion from the ultimate purpose of God, yet it is not escape from the presence of God (Ps. 139:8). *Sheol* is under the dominion of God (1 Sam. 2:6; Amos 9:2). It is *Abaddon*, a word which means destruction and is used in the Old Testament six times for *Sheol*. Job 26:5f. says:

The shades below tremble,
the waters and their inhabitants.
Sheol is naked before God,
and *Abaddon* has no covering.

In Ps. 88:16f. the danger of destruction is the threat of Abaddon:

Thy wrath has swept over me,
thy dread assaults destroy me.
They surround me like a flood all day long;
they close in upon me together.

These terrors of *Tehom*, the dangers of the deep, provide the best picture of what disembodiment in *Sheol* means. Danger, darkness, and despair lurk beneath the deep waters of the formless void. Only the shudder that grips one hurled into the boundless deep can suggest the emotions evoked by the thought of disembodiment in *Sheol*. The loss of the body is the loss of solid ground. Man is "sunk."

Hades in the New Testament preserves much of the Old Testament view of *Sheol*. It is the usual translation of *Sheol* in the LXX, and in the three texts where it is not used *thanatos* (death) appears.² *Hades* in relation to men is employed both in a collective and in an individual sense. The whole city of Capernaum can "be brought down to Hades" (Mt. 11:23; Lk. 10:15). This clearly reflects the taunt against the king of Babylon in Isa. 14:13, 15 and adds little to the significance of *Sheol-Hades*. In Lk. 16:19-31 only the rich man is seen in *Hades*. Poor Lazarus is across the gulf in Abraham's bosom. The Old Testament belief that the saint (*chasid*) would not be abandoned to *Sheol* has borne fruit, and *Hades* is left only to the wicked. Typical of the protests of the *chasid* against the destiny of *Sheol* is Ps. 16:10f.

For thou dost not give me up to Sheol
or let thy godly one see the Pit.
Thou dost shew me the path of life;
in thy presence there is fulness of joy
in thy right hand are pleasures evermore.

This "emotional reaction" of the *chasid* against *Sheol* has become an "emotional conviction" that God will not abandon the righteous in *Sheol*.³ It is therefore incorrect to say that *Paradise* is a part of *Hades*. *Hades* is the intermediate abode of the wicked alone. There, even though it is the inter-

2. C. Ryder Smith, *The Bible Doctrine of the Hereafter*. (London: The Epworth Press, 1958), 88.

3. *Ibid.*, 64.

mediate state, they taste of the torments of a future Gehenna (Lk. 16:23-25).

Hades in relation to Christ is also closely related to the protest of the *chasid*. Ps. 16:8-11 is used as the proof text for a part of Peter's Pentecostal sermon in Acts 2:25-28. It is said that the patriarch David "spoke of the resurrection of the Christ, that he was not abandoned nor did his flesh see corruption" (Acts 2:31). This clearly reflects the theology of the *chasidim* in the light of Christ's conquest over the powers of death. The same may be said of Mt. 16:18, whether we think of "it" (*autes*) as the rock (*petra*) or the church (*ekklesia*). *Hades* is pictured as a city with gates in the wall ready to swallow men by the powers of death. If "it" means the *petra* upon which the *ekklesia* is built the passage possibly has reference to the resurrection of Christ who is called *petra* in 1 Pet. 2:8 and 1 Cor. 10:4. Mt. 16:21 significantly states that "from that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised." If the more common interpretation that *autes* has reference to the *ekklesia* be accepted it may mean that the powers of death will not swallow up the church, the *chasidim*. On the basis of the Greek language it is possible to take the view that Mt. 16:18 as Acts 2:25-28 has reference to Christ's conquest over the powers of death. Either view leaves the concept of *Hades* about the same.

Christ's conquest over *Hades* is more pronounced in Revelation. In Rev. 1:18 he tells John: "I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades." In Rev. 6:8 Death and *Hades* are personified as the riders on the pale horse who goes forth "to kill with the sword and with famine and with pestilence and by the wild beasts of the earth." The twin riders will not be able to hold the dead forever, for at the final judgment Death and *Hades* will give up the dead and be thrown into the lake of fire (Rev. 20:13f.). All of this symbolized the belief that death is not the true destiny of man and that *Gehenna* is not God's glory. It is the refuse of the rebels. With the new heaven and the new earth "death shall be no more" (Rev. 21:4).

The place of the dead is only a picture of their state. As *Tehom* furnished the frame for the picture of a disembodied state, so *Rephaim* suggests the conditions of this state. *Rephaim*, the dead, are to be understood as the very opposite of the *Hayyim*, the living. The most famous description of the *Rephaim* in *Sheol* is found in Isa. 14:9-15.

The same picture appears in Isa. 26:14, 19; Job 26:5; Ps. 88:11; Prov. 2:18; 9:18; 21:16, but Job 3:17-19, without the word, is a summary of the state of death (cf. Job 20:20-22; and Eccl. 9:5f.).

Contact with the dead raises the question of spiritism. This possibility is suggested by the strong prohibition of the practice in the Old Testament. Deuteronomy 18:10f. forbids the presence in Israel of "anyone who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer." Mediums and wizards ('both and *yidde'onim*) defile the people and are to be punished by death (Leviticus 19:31; 20:6, 27). People should consult God, not the dead on behalf of the living (Isa. 8:19). When the standard ways of seeking the will of God failed, Saul turned to ask Samuel who was dead. "The Lord did not answer him, either by dreams, or by Urim, or by prophets," so he found a woman who was a medium ('ob). By the use of the 'ob Samuel was brought back from the dead as a god (*Elohim*), and one of the things Saul learned was that on the morrow he and his sons would join Samuel in the realm of the dead (1 Sam. 28:1-19). On the basis of Scripture and scientific investigation contact with departed spirits may be considered a definite possibility, but it is regarded as a substitute for seeking God.⁵

Conversion of the dead has been vigorously discussed on the basis of 1 Peter 4:6. It seems impossible to interpret the passage to have reference to those who are spiritually dead. Men must "give account to him that is ready to judge the living and the dead. For unto this end was the Gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit" (4:5f. ASV). The dead of verse five stand in definite contrast to the living, and there is no good reason

5. Edmund F. Sutcliffe, *The Old Testament and the Future Life*. (London: Burns Oates & Washbourne, 1946), 25-29.

to assume that the phrase has changed its meaning in the very next verse. The departed dead who did not hear the Gospel in the flesh were evangelized (*euangelisthe*) so that they could be judged on the same basis as men who heard the Gospel in the flesh. There is no suggestion that they had a "second chance," but it is possible that they were given a "first chance" even after death. Despite the fact that traditional orthodoxy confines this preaching to the "righteous dead" the context would suggest that it was the dead who had no chance to hear the Gospel before they departed from life. It is difficult indeed to believe that God would leave men forever in *Hades* simply because they never had a chance to hear the Gospel. Simple justice would support the belief that "the dead" were not confined to those who died in faith.

The same conclusion may be drawn from a hymn in 1 Timothy 3:16 (ASV):

He who was manifested in the flesh
Justified in the spirit,
Seen of angels,
Preached among the nations
Believed on in the world
Received up in glory.

Manifestation in the flesh includes the life of Christ from birth to death. Justification or vindication in the spirit has to do with the human spirit of Jesus as in 1 Peter 3:18 where it is said "He was put to death in the flesh and made alive in the spirit." The angels that saw him are fallen angels to be identified with the disobedient spirits in prison in 1 Peter 3:19f. It then is possible to see the relation between preaching to the dead in 1 Peter 4:6 and preaching to the nations in 1 Timothy 3:16. "Believed on in the world" has reference to his appearances between resurrection and ascension, and the reception in glory is the ascension and exaltation. The elaborate efforts that avoid this simple chronological order are unnecessary when the two hymns are compared.⁶

Death is not only a future disembodiment, a severance of the human spirit from the human body; it is also a present embodiment, a severance of the sinful soul from God. Even

6. A detailed study of 1 Peter 3:18-22 as a hymn of baptism has been done by Bo Reicke, *The Disobedient Spirits and Christian Baptism*. (Copenhagen: Einar Munksgaard, 1946).

in bodily existence man, alienated from God, is dead. It is death incorporated. This mass mortality is based on the solidarity of man in sin: "by a man came death" and "in Adam all die" (1 Corinthians 15:21f.). Two corporations are in conflict. "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned—sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come" (Romans 5:12-14). Sin binds men together in a network of interdependent relations that make them a "corporate personality" of mankind in estrangement from God and hostility toward God. The old self belongs to the old age as the new self belongs to the new age, so that one is delivered from the corporation of death and transformed into a new self by incorporation into the new age and the second Adam who rules in the new age. This incorporation into the new life is the significance of baptism: "As many of you as were baptized into Christ have put on Christ" (Galatians 3:27). Incorporation into Christ is the crucifixion of the old self and the destruction of "the body of sin" (Romans 6:6 ASV).

This "body of sin" is the mortal mass of mankind, the mystical unity of sinful humanity in hostility toward God. It is the slavery of sin, the system in which our "mortal bodies" are used as the weapons of wickedness (Romans 6:12-14). As soldiers serve the state, so sinful men obey the passions dominant in the sinful personality, the self organized and oriented in opposition to God. The work of sinful slavery "leads to death" (Romans 6:16). The members of the mortal bodies are employed in obedience to sin so that there is "greater and greater iniquity" (Romans 6:19), and the increase of this sinful system deepens the estrangement and alienation of men from God. The wages of sin, which is death, is the consequence of remaining in the body of sin (Romans 6:23).

The body of sin is also the "body of death" (Romans 7:24). Sin is the cause and death is the effect in this corporate estrangement from God. Paul pictures the wretchedness of the body of death by a series of illustrations. The first

is from military life (Romans 7:7-12). He was alive before he learned the law, but "when the commandment came, sin revived" and he died. Before he reached the stage of life where he would be responsible to God for his own actions he was not aware of this involvement in sin. It took the command against covetousness to arouse the latent rebellion against the will of God. As two soldiers in mortal combat Paul and sin battle to the fatal finish. Sin, "finding opportunity" (*aphorme*, a military metaphor) deceived and killed Paul. This death was conscious estrangement from God. The second illustration is from the market place (Romans 7:13-20). Paul knows that he is "sold under sin" as a slave is sold in the market place. In estrangement from God he finds himself helpless to do the good. What a predicament: "I can will what is right, but I cannot do it" (Rom. 7:18). Sin has become the master of his actions. Sin has come to dwell where the Spirit of God should dwell. It is death incorporated, the body of sin and death in place of the body of Christ. A usurper has come to the throne. The third illustration is from mental experience (Rom. 7:21-25). In the body of death the law of God in which the inmost self finds delight is opposed by the law of sin. With the law of sin at war with the law of the mind man is reduced to despair. Only the redemptive act of God can deliver man from this misery and wretchedness. Death incorporated is utter despair, man severed from the source of his life and joy.

Emancipation from this stage of estrangement is incorporation into the body of Christ, so that we "may belong to another, to him who was raised from the dead in order that we may bear fruit to God" (Rom. 7:4). The law of Moses is able to make us conscious of "the law of sin and death," but only "the law of the Spirit in Christ Jesus" can emancipate from this corporate slavery (Rom. 8:1-4). These are the three laws: the law of sin in which sinful man exists in estrangement from God and in mortality, the law of Sinai through which the complex of sin comes to consciousness, and the law of the Spirit operative in Christ and adequate for deliverance from death. "God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and as a sin offering, he condemned sin in the flesh, in order that the just requirements of the law might be fulfilled in us, who walk not according to the

flesh but according to the Spirit" (Rom. 8:3f., footnote). Apart from God's grace man is "dead through the trespasses and sins," and it is only by the miracle of mercy that he is made "alive together with Christ" (Eph. 2:1, 5). As a primitive song says (Eph. 5:14):

Awake, O sleeper, and rise from the dead, and
Christ shall give you light.

Men may pass out of this state of death into life. "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5:24). He who has "passed" into life belongs to a brotherhood in the bonds of love. "We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death" (1 John 3:14). The possibility is not excluded that "a brother" may pass again into death. This is "the sin unto death," and it is so fatal that prayer will do no good: "There is sin which is mortal; I do not say that one is to pray for that" (1 John 5:16). A return to death after deliverance from death is a sin for which there is no forgiveness. "He who has the Son has life; he who has not the Son has not life" (1 John 5:12). He who renounces the Son renounces life and has committed the sin unto death. It is useless for specious exegesis to dodge this conclusion. "My brethren, if any one among you wanders from the truth and some one brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (Jas. 5:19f.). It would not be possible to bring him back if he were never there, and saving him from death would mean nothing if he was unable to die. It is not possible to avoid the conclusion that incorporated death includes the possibility that some may end up "twice dead" (Jude 12). Johannes Schneider has well said: "He who turns away from Christ, going back behind the saving line of salvation, cannot cross that line a second time. There is but one passing from death to life as there is but one baptism." Shackled with the unbiblical idea of unconditional perseverance inherited from Augustine and Calvin many are unwilling to look into the terrible crystal of this possibility.

7. *The Letter to the Hebrews*, trans. William A. Mueller (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1957), 51.

DEATH AS DEPARTURE

(Analysis)

The belief that death is a departure to a more blessed state remained blurred until the resurrection of Christ brought light into that dark valley. The family tomb was a symbol of some part of tribal solidarity that gave significance to the state of burial. A good life was to live long and to go to one's fathers in peace (Gen. 15:15). "Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people" (Gen. 25:8, cf. 25:17; 35:29; 37:35; 47:30; 49:29, 33; 50:25, Num. 20:24, 26; 27:13; Deut. 32:22, 50; Judges 2:10). At times this could mean no more than that he was "buried in the tomb of his father" (2 Sam. 17:23), but there seems to be more meaning much of the time. Spiritism was a popular practice, but this was forbidden in the prophetic and priestly traditions of the Old Testament (Duet. 18:10-12; 1 Sam. 28:8-14; Isa. 8:19; Lev. 19:31; 20:6, 27). Some evidence may be found for ancestor worship, but this throws little light on the problem of death.⁸

Departure from this life is pictured as *analysis*, a Greek word that describes the loosing of a vessel from its moorings or a soldier striking his tent. Life for Paul meant Christ, and it made little difference to him whether he was present or absent from the body. He would prefer, if it were not for the good he could do in the flesh, to depart and be with Christ. "I am hard pressed between the two. My desire is to depart and be with Christ for that is far better" (Phil. 1:23). This departure is described in more detail in 2 Tim. 4:6-8: "For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing."

Eternal hope longs for the swallowing of death in victory. Isa. 25:8 holds forth the hope: "He will swallow up death forever." Hosea 13:14 taunts death with the words:

8. A. C. Knudson, *The Religious Teaching of the Old Testament*. (New York: Abingdon Press, 1918), 386f.

"O Death, where are your plagues? O Sheol where is your destruction?" God's action in the resurrection of Christ gathers all these glimpses of glory into a coherent constellation of hope that the final victory will be the defeat of death. Paul found in these prophecies the vocabulary of victory (1 Cor. 15:54).

Man's immortality is God's gift. Like all that pertains to salvation it is of grace. At the *parousia* it comes to pass: "We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and this mortal nature must put on immortality" (1 Cor. 15:51-53). Man is no immortal spirit in a mortal body, so that death is no more than the putting off of the mortal body. Man as a whole is mortal, and he must "put on" immortality which he does not now possess. His immortal body is the spiritual body at the resurrection of the dead.

Man's spirit is clothed with immortality at the moment it leaves the body. Paul would not desire to depart if he believed he would be found naked after leaving his body. "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life" (2 Cor. 5:1-4). God has given the Spirit as a guarantee that when we leave the tent we have a building, that immortality is put on when mortality is swallowed by life. Fellowship with Christ is such that not even death can sever us from "the love of God which is in Christ Jesus our Lord" (Rom. 8:39).

The classical and the Christian views of immortality have become so confused and commingled that it has become necessary to disentangle them. The classical view, which is most fully stated in the philosophy of Plato, is based on the nature of man. Briefly stated it may be reduced to five arguments. The first is the argument from *Antapodosis* (giving back in return). All things exist as opposites: hot and cold, great and small, good and bad, life and death,

walking and sleeping. Therefore, life comes from death as death comes from life. All things run in cycles, so there must be a rebirth of life out of death, according to the law of exchange, or we will end in a dead universe (*Phaedo*, 70c-72e). The second argument is from *anamnesis* (recollection), which insists that the soul recalls ideas from a pre-existent state and therefore must also exist as it leaves the body (*Phaedo*, 72e-77d). The third argument is based on the belief that the *ousia* (essence) of the soul is simple, not subject to change, while the mortal body is complex and can change. The "simple soul," which is unable to change, is unable to die (*Phaedo*, 80b). The fourth argument is based on the idea of participation. The soul participates in life and has a life-giving power which does not admit of death (*Phaedo*, 103b-107b). A fifth and final argument may be called an argument from motion. Assuming that all "that which is ever in motion is immortal," the self-moving soul must therefore be immortal and unbegotten (*Phaedrus*, 245c-246a; *Laws*, 893-896).

It is clear that Plato based belief in immortality on the nature of the soul. It is just as clear that the Bible based immortality on the nature of God. Behind all the discussion of how man "puts on" immortality given from God is the presupposition that God alone is by nature immortal. Man must eat from the tree of life if he is to escape from the powers of death (Rev. 2:7; 22:2, 14). The reality of immortality and the reality of God are inseparable. Immortality inheres in God. He is "the king of the ages, immortal, invisible, the only God" (1 Tim. 1:17). The flaming sword separates sinful man from the realm of him "who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see" (1 Tim. 6:16). This hidden realm of immortality is revealed in this realm of polarity and death from the supra-polar sphere by the "appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel" (2 Tim. 1:10). Before the appearance (*epiphaneia*) of our Lord men feared death and all the dark and dismal powers associated with death, but Jesus came "to destroy him who has the power of death, that is the devil, and deliver those who through fear of death were subject to lifelong bondage" (Heb. 2:14f.).

Death is often described as sleep. When Israel requested that he not be buried in Egypt because he wanted to sleep with his fathers it may mean little more than burial in the family sepulcher (Gen. 47:30). The same is true of David when he "slept with his fathers and was buried in the city of David" (1 Kings 2:10), for this appears as the conventional phrase for natural death about twenty times in the Books of Kings. In the New Testament David's death is so described (Acts 13:36). Premature death is also described as sleep (Jer. 51:39, 57; Isa. 43:17; Ps. 13:3). Of death it may be said: "For then I should have lain down and been quiet; I should have slept; then I should have been at rest" (Job 3:13). Dan. 12:2 prepares the way for a deeper significance for death: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In primitive thought Samuel could only be "disturbed" when he was brought up from Sheol (1 Sam. 28:15).

When Jesus died on the cross "the curtain of the temple was torn in two, from top to bottom; and the earth shook, many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many" (Mt. 27:51f.). The critical problems associated with this unusual passage does not remove its importance for the understanding of death as sleep. Jesus described the death of Lazarus as sleep, but the inability of the people to think beyond "taking rest in sleep" caused him to say plainly that Lazarus was dead (John 11:11-14). The distinction between sleep as rest and sleep as death is suggestive, but the focus of attention is "the resurrection at the last day" in contrast with "the resurrection and the life" which removes the threat of death altogether (John 11:24ff.). Stephen prayed that the Lord Jesus would receive his spirit, requested forgiveness for his enemies and "fell asleep" (Acts 7:60).

It remains for Paul to develop the significance of death as sleep in relation to Christ. His words of comfort to the Thessalonians center in this concept of death for the redeemed. "But we would not have you ignorant, concerning those who are asleep, that you may not grieve as others who have no hope. For since we believe that Jesus died and

rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare unto you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep" (1 Thess. 4:13-15). They are now with the Lord, and they will return *with him* at the *parousia*. A woman is free to marry another man when her husband falls asleep in death, and God visits the sacrilegious in chastisement not only with weakness and illness but even with the sleep of death (1 Cor. 7:39; 11:30). Repeatedly those who are awaiting the resurrection at the *parousia* are described as those who have "fallen asleep" (1 Cor. 15:6, 18, 20, 51). Those alive at the *parousia* do not undergo the sleep of death, so they are not raised but "changed" at the resurrection of the dead (1 Cor. 15:51. Cf. 1 Thess. 4:17). 2 Pet. 3:4 speaks of the mockers as those who say: "For since the fathers fell asleep, all things continued as they were from the beginning of the creation."

The ambiguity of the Scriptural statements gave rise to two major movements of thought. The theory of "secret storehouses" for the souls of the departed is briefly summarized in Augustine's *Enchiridion*, 109: "But during the time which intervenes between man's death and the resurrection at the last, men's souls are reserved in secret storehouses, at rest or in tribulation according to each soul's deserts, according to its lot in the flesh during life."⁹ Thomas Aquinas, building on the speculations of Gregory the Great, develops Augustine's secret abodes in answer to the question "Whether souls are conveyed to heaven or hell immediately after death?" He comments: "Among the secret abodes of which Augustine speaks, we must also reckon hell and heaven, where some souls are detained before the resurrection. The reason why a distinction is drawn between the time before and the time after the resurrection is because before the resurrection they are there without the body whereas afterwards they are with the body, and because in certain places there souls now which will not be there after the resurrection" (Suppl. 3, Q. 69, art. 2).¹⁰ His conclusion leaves

9. Tr. Ernest Evans, *Saint Augustine's Enchiridion*. (London: S.P.C.K., 1953), 95.

10. Tr. Fathers of the English Dominican Province. (New York: Benzinger Brothers, 1948), III, 2831.

only the reunion of soul and body at the last day for those who have been purified or punished, and this is the official dogma of the Catholic Church today. The soul has reached its glory, and only the glory of the body remains.

In many ways Calvin's *Psychopannychia*, 1534, his first theological writing, remains standard for the storehouse theory purged of purgatorial connections, although some of the ideas are later developed in his commentaries and the *Institutes*. The title means "the watchfulness of the soul" as it awaits the resurrection. In his polemic against the Anabaptists, who taught the passive idea of soul sleeping, he strongly stressed the activity and alertness of the soul. This he does not so much in terms of the individual as in terms of the corporate life the Christian has in Christ. Christ is the clothing of the Christian in the intermediate state.¹¹

His final formulation of the intermediate state is far more cautious and reserved than the assured answers of Aquinas, but he does not abandon the idea of active waiting. In the *Institutes* (III. xxv. 6) he says: "Still, since Scripture uniformly enjoins us to look with expectation to the advent of Christ, and delays the crown of glory till that period, let us be contented with the limits divinely prescribed to us—viz. that the souls of the righteous, after their warfare is ended, obtain blessed rest where in joy they wait for the fruition of promised glory, and thus the final result is suspended till Christ the Redeemer appears."¹²

In opposition to the active theory of the secret storehouse the passive theory of soul sleeping arose. Luther left evidence that he had much in common with the views advocated by the Anabaptists. Like them he was disposed toward the biblical expression of sleep and thought of death as a deep and dreamless slumber that is without perception and consciousness. He can speak of the soul longing for the body and the experience of hearing God and the angels. but the awareness of this world requires an awakening out of sleep as in the case of Moses and Elijah at the transfiguration or the rich man who lifted up his eyes in hell. In comparison with Calvin he is far less Platonic, although he also

11. C. R. 33, 165-239.

12. Tr. Henry Beveridge. (Grand Rapids: Eerdmans, 1957), II, 267.

thinks of death as the separation of the soul from the body. In a sermon on Sept. 28, 1533 he reflected his general belief in the words: "We shall sleep until he comes and knocks on the little grave and says: 'Doctor Martin, get up!' Then in a moment I will arise and will eternally with him be happy."¹³

Along with the language problem is that of development in Paul's eschatology. C. H. Dodd has argued that a "turning point seems to lie somewhere about the time of II Corinthians."¹⁴ Is it possible that Paul, between 1 Corinthians and 2 Corinthians, turned away from the resurrection at the *parousia* to an acceptance of the immortality of the soul? There is a development in Paul's eschatology, even a shift of emphasis, but the belief in an intermediate state appears side by side with that of resurrection throughout Paul's thought. "God will bring with him those who have fallen asleep" so that "the dead in Christ will rise first" (1 Thess. 4:14, 16). At death they departed to be with the Lord, and at the *parousia* they return with the Lord at his return in order that the resurrection of their bodies may take place. Their presence with the Lord between death and the resurrection does not exclude the resurrection. The emphasis on "away from the body and at home with the Lord" in 2 Cor. 5:8 does not exclude "knowing that he who raised the Lord Jesus will raise us also with Jesus" in 2 Cor. 4:14. The God of comfort is still the "God who raises the dead" (2 Cor. 1:9). Paul can desire "to depart and be with Christ" in Phil. 1:23 and "await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body" in Phil. 3:20f. It cannot be said that he abandons belief in the resurrection for belief in the immortality of the soul or spirit after death.

Paradise and other pictures associated with the sleep of death provide the biblical basis for belief in an intermediate state of blessedness.¹⁵ The word "Paradise," borrowed from the Persian language, means "park" and is so used in the LXX (Neh. 2:8; Ecc. 2:5). Numerous passages in apocalyptic literature describe the past, present, and future abode of the

13. W. A., 37, 151.

14. *The Mind of Paul*. (Manchester: University Press, 1934), 31.

15. Joachim Jeremias, *TWNT*, V, 763-771.

righteous with the term (2 Esdras 3:6; 4:7f.; 7:3, 95, 123; 8:52-54; 1 Enoch 20:7; 25:3-5; 28:1; Testament of Levi 18:10; 2 Baruch 4:3; 51:11; 2 Enoch 8; 65:8-10). All three states appear in the Scriptures. Man's original abode, in right relation and obedient fellowship with God, was in the Paradise of God (Gen. 2:8, 10, 18; 3:23f.; 13:10; Ezek. 28:13; 31:8f.; 36:35; Isa. 51:3). The ultimate abode of the righteous, the end being as the beginning, will be Paradise (Rev. 2:7; 21:6; 22:1f., 19). It is therefore an appropriate picture of the intermediate abode of the blessed between death and resurrection. When the thief on the cross asked Jesus to remember him when he comes again in kingly power he received a promise beyond his request: "Truly, I say to you, today you will be with me in Paradise" (Lk. 23:43). Apparently Jesus departed to be in Paradise when he said: "Father into thy hands I commit my spirit" (Lk. 23:46). Some imagine a contradiction between the departure to be in Paradise and the other New Testament tradition that affirms a descent into Hades (1 Pet. 3:19f; 4:6), but there is no good reason why both traditions cannot be true. The further implication that Paradise is an abode with Christ is confirmed by Paul's description of the state as in "the third heaven" (2 Cor. 12:2f.). Despite later tradition apocalyptic literature does not locate Paradise in Hades. Departed spirits in Hades could be transferred from Hades to Paradise between the death and resurrection of Christ, but Paradise is always associated with the abode of God. Christ crossed the great chasm that no man can cross.

The abode of the disciples with the great Teacher begins in this world (John 1:38), and it is a relation of master and servant. Jesus promised: "If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him" (John 12:26). The departure of Jesus from them would not sever this relation forever. He comforted the sorrowing disciples with the words: "In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:2f.). The abiding places in the Father's house are the rest stations on the path to per-

fection, and the coming of which he speaks is not the manifestation to the world (14:18-24). His coming to abide with his disciples will not be severed by departure from the world. Jesus prays: "Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world" (John 17:24).

The white robes or garments of Revelation are not reserved until the resurrection (6:11; 7-9, 13f.; 22:14. Cf. 3:4f.; 4:4; 16:15). Dan. 12:10 speaks of those who "shall purify themselves, and make themselves white," and apocalyptic literature speaks of these white robes or garments as the clothing of the righteous after the death of the body (2 Esdras 2:45-47; 1 Enoch 62:15f.; 2 Baruch 51:5). It is a mistake to call these garments of glory, since they are the garb of angels (1 Enoch 71:1). In the terms of Paul it is the clothing of the righteous between the present "inner man" (2 Cor. 4:16) and the future "spiritual body" (1 Cor. 15:44). The intermediate state of waiting is plain in Rev. 6:11 where each martyr is "given a white robe and told to rest for a little longer, until the number of their fellow servants and their brethren should be complete, who were to be killed as they themselves had been."

This picture of Paradise raises the question whether the process of perfection extends beyond the death of the body. The Westminster Confession of Faith (1647) asserts: "the souls of the righteous, being made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day" (XXXII). In other words the righteous go "straight to heaven" and the wicked go "straight to hell." Only the redemption of the body remains. It is doubtful that this can be sustained by sound exegesis. For Paul the process of perfection reached from regeneration to the resurrection of the dead. He was sure that he who began a good work in the Philippians would "bring it to completion at the day of Jesus Christ" (1:6). He believed he would attain perfection at resurrection of the dead. At death he would depart to be with Christ (1:23),

but perfection would be attained only at the resurrection (3:11ff.).

The "spirits of just men" are made perfect in the intermediate state (Heb. 12:23), but complete perfection of each is impossible until the perfection of all: "Apart from us they should not be made perfect" (11:40). A distinction between the perfection of the spirit in contrast to the perfection of the body corresponds to the two stages of immortality, one at death and the other at the resurrection. The dreadful fear of a state of purgatory blinds many to the process of perfection in Paradise, but the doctrine of purgatory separates the state from Paradise. The fatal flaw of the doctrine of purgatory is the separation the state of the future from the deeds of this life. The transfer of merit to those who had no merit was rejected by Augustine, even when he allowed for prayers and almsgivings on behalf of the dead. Prayers and almsgivings are of advantage to those who during their life have deserved that such acts should be of advantage to them—it is here and now that a man acquires any merit or demerit through which after this life he becomes capable of relief or depression—on behalf of the very good they are thanksgivings, on behalf of the not very good they are propitiations, while on behalf of the very bad, though they are no sort of assistance to the dead, they are some sort of consolation to the living" (*Enchiridion*, 110).¹⁶ It is easy to see here the foundation of Dante's three realms (inferno, purgatoria, paradiso), but it is also a rejection of transferred merit.

Calvin saw eternal blessedness as a process of perfection which included the believer, the church, and the world.¹⁷ The point needs to be pressed to the logical conclusion that no part of the process of perfection reaches the goal until the perfection of the whole. The first redeemed saint does not reach ultimate perfection until the last one has arrived: "apart from us they should not be made perfect" (Heb. 11:40). The body of each is redeemed when the Church, the body of Christ, is redeemed, and this corporate solidarity of the redeemed does not arrive at the goal apart from cosmic redemption. The Christian, the Church, and the creation arrive at the ultimate point of perfection together.

16. Tr. Ernest Evans. (London: S.P.C.K., 1953), 95f.

17. Heinrich Quistorp, *Calvin's Doctrine of Last Things*, tr. Harold Knight. (London: Lutterworth Press, 1955), 171-186.

Book Reviews

I. Biblical and Archaeological Studies

Religion in the Old Testament. By Robert H. Pfeiffer. Edited by Charles Conrad Forman. New York: Harper & Brothers, 1961. 276 pages. \$6.00.

The name of the author is among the best known in modern Old Testament scholarship. At the time of his death in 1958, he was Professor of Hebrew and other Oriental Languages at Harvard University. Charles Conrad Foreman, student and associate of Pfeiffer, is a member of the faculty of the Harvard Divinity School.

This book is built upon an incompleting manuscript left by Pfeiffer at the time of his death. The editor has used this material (with some revision) for the first five chapters of the book (down to 621 B.C.). For the final chapters (VI-IX), lecture notes from a course on the religion of Israel taught by Pfeiffer at Harvard have been used with greater supplementation and editing than in the first part. Forman has accomplished well a rather difficult task.

The book is divided into two major parts. Part One is entitled "The Religion of Israel" and attempts to present a history of religious development in Israel from before Moses to the full growth of the prophetic movement. The discussion of historical development is preceded by a chapter on "Religion and the Bible." Pfeiffer attempts to define the essence of religion—"the contradictory feeling of fear for the deity and longing for its presence and help which expresses itself in the service of the deity" (p. 6)—and the place of the Bible in a study of the history of Israel's religion—the principal source of information when literary analysis is properly applied to its parts (p. 7).

Pfeiffer then discusses his method of study and the plan of the book. These sections are the most interesting in the book to the reviewer. Much of the material found in the discussions of subsequent chapters is already familiar from previous writings by the author. In his methodology, Pfeiffer rejects the approach to Old Testament religion from the confessional viewpoint (which he equates with Biblical theology). He adopts what he considers to be the point of view and method of the historian as over against those of the theologian and philosopher. He seeks to approach the Old Testament objectively without coloring his interpretation with personal faith. He proposes to be "a spectator in a spectacle which excludes him." To this reviewer, this methodology is impossible. The attempt to flee from all subjectivity by removing oneself from all personal involvement in the religion under consideration is to leave no adequate basis for interpretation. The objectivity so desired is suspended in mid-air and collapses into the dogmatic subjectivity of a rigid theory of historical interpretation.

The plan of the book is geared to the idea that there are two stages in Old Testament religion: early and late; national and universal; the religion of Israel and Judaism. The dividing date is taken as 621 B.C. with the discovery of the Book of Deuteronomy in the Jerusalem temple. Thus, Part I deals with the period from ca. 2000 B.C. to 621 B.C. and Part II from 621 B.C. to ca. 150 B.C. This over-all plan is orthodox enough (though the wisdom of beginning Judaism at 621 B.C. may be questioned), but the development of the plan in the book is in rather rigid adherence to the approach to Old Testament religion long connected with the name of Julius Wellhausen; e.g., the religion of Israel is essentially a development from the animism of the ancestors of Israel to the moral and ethical religion of the prophets. The rigidity of the approach is well illustrated by the portrayal of the patriarchal period of Old Testament history as a period of primitive custom and undeveloped religious consciousness. Pfeiffer chooses to ignore all the vast array of evidence to the contrary which modern scholarship has supplied. Further, there is the continual assumption that the religion of early Israel was thoroughly Canaanite. The influence of Moses, the covenant, and the formative experience of the Exodus from Egypt are minimized. It is only with the great prophets, beginning with Amos, that the religion of Israel reached its distinctive level.

In Part II, "Judaism (621-150 B.C.)", Pfeiffer begins with "Incipient Judaism" which he identifies with Deuteronomy. This stage is followed by "Plastic Judaism (600-400 B.C.)"; concerned with the *Torah* of Ezekiel, the Holiness Code, the Priestly Code, the Pentateuch, early Apocalyptic material, and early wisdom literature. "Normative Judaism (400-200 B.C.)" is the next stage. Here the concern is principally the work of the Chronicler, the formation of the canon, and the development of religious life and institutions. The book concludes with an epilogue containing a discussion of Daniel and Ecclesiastes.

A selected bibliography and a bibliography of Pfeiffer's writings, prepared by his wife, are added to the book. Marvin E. Tate

Jesus of Nazareth. By Günther Bornkamm. Translated by Irene and Fraser McLuskey with James M. Robinson. New York: Harper & Brothers, 1960. 239 pages. \$4.00.

The disciples of Rudolf Bultmann have been employing their energies in recent years in an effort to understand afresh the historical Jesus. The radical skepticism of Bultmann himself concerning any authentic life of Jesus has been subjected to the most sober analysis by his own students. There is no doubt that Günther Bornkamm, of the University of Heidelberg, has established his place in the English-speaking world by the translation of his work from the German language. Deeply moving and profoundly religious, it is an effort "to seek the history in the kerygma of the Gospels, and in this history to seek the Kerygma."

Conscious that the gospels are the work of devout believers rather than scientific historians, Bornkamm argues nevertheless that the gospels are seriously concerned about "the history of Jesus before Good Friday and Easter" (p. 23). The gospels bring before our eyes "the historical person of Jesus with the utmost vividness" (p. 24). At the same time, it is the church which possesses the Easter-faith that looks back on the Jesus of history. *And what the church finds in the Jesus of history is colored by what it believes about the Jesus of faith.* This book is a study of Jesus understood on the basis of his words and deeds (p. 61). In chapter four, "The Dawn of the Kingdom of God," and in chapter five, "The Will of God," the author presents a major part of this interpretation. The Messianic character of Jesus is contained in his words and deeds and in the "unmediatedness of his historic appearance" (p. 178).

Bornkamm is rooted solidly in German form criticism. Some of his conclusions are as follows: It was Christian tradition that turned John the Baptist into a witness of Christ as the Messiah (p. 49); the birth stories are legendary and historically untrustworthy (p. 53); the stories concerning the baptism and temptation are the pious construction of the church (p. 173); Jesus' prophecies of suffering and resurrection were actually the work of the believing community (p. 154); the story of the passion is overlaid with the legendary (p. 155); the account of the last supper reflects the creative faith of the early community (p. 161); the titles, Messiah, Son of Man, and Son of David, received their form in the gospels from the faith of the church; the same must be stated of the stories concerning the resurrection (p. 183); Matthew 16:17-19 is a creation of the primitive community (p. 187). It is interesting that it is in chapters 7-9 that Bornkamm has placed so many of the opinions now commonplace among the Form Critics. It allows him to present first his understanding of Jesus based on his words and deeds. So impressive is it that one is almost disarmed by the time he reaches chapter 7! As a result, the impression is made that the approach is positive rather than negative. Consequently, this work is a positive work based on radical form criticism!

It is pointless to argue with Bornkamm on numerous issues one at a time. One must decide whether radical form criticism has made a case for its "assured" results. Such radical skepticism concerning the gospels has been attacked with vigor for many years by scholars in England and Scotland. So far as the reviewer is concerned extreme form criticism has been withstood. There is not much doubt that the present "Bultmannianism" has been sired by the form criticism movement. And on many grounds—often related—"Bultmannianism" must be opposed. It is interesting that Bornkamm's work is not as radical as his master's *Jesus and the Word*. It is to be hoped that the brilliant scholars who follow Bultmann in Germany will continue to assign greater relevance to the historical data of the gospels. In the meantime, Bornkamm's work takes its place by the side of Maurice Goguel's *Life of Jesus* as the greatest studies of the life of Christ.

But it is actually the standard Bultmannian life, as Goguel's is the standard liberal Protestant life. The really great life of Jesus remains to be written.

And now a question. How is it that the extreme form critics can do so much with so little, while others can do so little with so much?

Raymond Bryan Brown

Petrus. By Oscar Cullmann. Zurich: Zwingli Verlag, 1960. 287 pages. SFr. 24.—.

Since the publication of Oscar Cullmann's work on Simon Peter in 1952 the debate has proceeded on two fronts. Protestant liberals were shocked that Cullmann would contend for the genuineness of Matt. 16:17-19, even though he held that it was related to the Last Supper rather than to Caesarea Philippi. So much attention has been given to this problem that Cullmann would now push it into the background and discuss in greater detail such questions as the place of James, the excavations at Saint Peter's Church, and the important fifth chapter of I Clement. This yields strong evidence for Peter's position in the church of Rome.

Roman Catholic scholars have given much attention to Cullmann's book, even though he rejects the primacy of Peter in the narrow sense. In answer to their thorough examinations of his work a writing on "Peter and the Pope" has been promised in the very near future. It is already clear that the renowned New Testament scholar is following a rather solid path to his conclusions, even though his location of Matt. 16:17-19 is still far from established. The connection with Luke 22:31-34 is appealing, but it is the type of question hard to answer.

This second edition has been reworked and expanded beyond the scope of the first edition now in English translation. Dale Moody

Paul and His Recent Interpreters. By E. Earle Ellis. Grand Rapids: William B. Eerdmans Publishing Company, 1961. 63 pages. \$1.75.

This small paper back is a collection of three articles previously printed in theological journals. The first of the three is *Pauline Studies in Recent Research*. There is a rather impressive documentation though some is not "recent" and the author's use of some is questionable. The second, *The Structure of Pauline Eschatology* is the author's view of his rejection of the generally accepted interpretations of 2 Corinthians 5:1-10, i.e., Paul's "unclothed . . . clothed upon" concept. This printing does nothing to clarify the ambiguity and unintelligible terminology of the article as it first appeared. The third, *The Authorship of the Pastorals*, reviews and assesses recent and perhaps future trends in this most attacked area of Pauline authorship.

Ray Summers

St. Paul the Traveller and the Roman Citizen and The Cities of St. Paul. By Wm. M. Ramsay. Grand Rapids: Baker Book House, 1960. 402 and 452 pages. \$5.00 set.

Students of the New Testament welcome these reprints (paperbacks) of the works on Paul by the noted scholar of the past generation. First appearing in 1897 and 1907 respectively, these books were for many years out of print and hardly available. Half a century of developments in biblical studies has not removed the value of these volumes for the teacher, pastor, or layman who wishes a broad understanding of Christianity's earliest and greatest interpreter of the mind of Christ.

N. P. Howington

A Commentary on the Gospel According to St. Mark. By Sherman E. Johnson. New York: Harper & Brothers, 1960. 279 pages. \$5.00.

Sherman E. Johnson, Dean of the Church Divinity School of the Pacific, has placed students of the gospels in his debt because of this excellent commentary on Mark. (His work on Matthew in *The Interpreter's Bible* is among the best in that series.) This book reflects vitality and informed judgment. It is based on modern critical opinion. There is considerable use, properly, of E. Lohmeyer's *Das Evangelium des Markus*. One of the splendid features of the commentary is the up-to-date bibliographical data spread throughout the work.

In critical matters Dr. Johnson refuses to make John an Essene (p. 36). The Kingdom of God will come soon and is dawning already in Jesus (p. 43). The feedings in 6:34-44 and 8:1-10 are variants of the same account (p. 140). Jesus' identity as Suffering Servant and the necessity of his suffering must be understood as the creation of the witnessing community (p. 149). The authenticity of Mark 13 must be viewed with skepticism (pp. 208-11, 219). While these opinions can be vigorously challenged, it is likely that Johnson's work will become a standard commentary on Mark's gospel.

Raymond Bryan Brown

The Gospel According to Saint Luke. By W. R. F. Browning. New York: The Macmillan Company, 1960. 176 pages. \$3.00.

The work is another volume in the Torch Bible Commentaries, which ordinarily provide excellent information concerning various books of the Bible for the general reader. Like other volumes in the series, this one is based on critical scholarship. At the same time it is sensitive to the religious message of the gospel of Luke. The author, who is Canon Theologian of Blackburn Cathedral and Warden of Whalley Abbey, considers his use of the typological method a part of the strength of his commentary. This reviewer considers it the greatest weakness of his work. Examples of the typological interests can be found on pages 17, 20, 27, and 41. Actu-

ally the first several chapters of the gospel are made to reflect this interest rather consistently. On the other hand there are points of strength in this book. The author sees clearly the rootage of Luke in the Old Testament. He has excellent insights concerning Luke's eschatology (pp. 22-26); miracles (pp. 29-31); the virgin birth (pp. 48-51); the son of man (pp. 71-72); the transfiguration (pp. 100-104), and the resurrection (pp. 171ff.). Because it is vitiated by the typological method, this book should not be recommended as an accurate guide for laymen.

Raymond Bryan Brown

A Commentary on the Gospel According to St. Matthew. By Floyd V. Filson. New York: Harper & Brothers, 1960. 314 pages. \$5.00.

Harper has added another volume to its New Testament Commentaries with the presentation of Floyd Filson's commentary on Matthew. This work by Dr. Filson, the Dean of McCormick Theological Seminary and one of America's best-known New Testament scholars, is a worthy addition to the series. One does not expect startlingly original work in a commentary. As a matter of fact one does not expect this kind of originality from Dr. Filson. His work, here as elsewhere, is characterized by caution, balance, simplicity, and a warmly devotional spirit. Dr. Filson follows modern opinion in the view that the gospel was not written by the apostle Matthew. He is critical, and correctly so, of extreme form criticism as a technique of gospel study. He gives a good statement of the author's purpose and an excellent analysis of prominent themes in the gospel (pp. 20-24). The attitude toward miracles is conservative (pp. 35-37 and p. 172). Matthew 16:17-19 is considered authentic (p. 186). Jesus considered himself the Suffering Servant (p. 188). The statement concerning Jesus' eschatology is wholesome (pp. 257-258). The discussion of the dating of the Last Supper is cautious (p. 273). For most of the readers of this journal, this will prove to be the most useful commentary on Matthew.

Raymond Bryan Brown

Faith in the Synoptic Gospels. By Edward D. O'Connor. Notre Dame, Indiana: University of Notre Dame Press, 1961. 164 pages. \$4.00.

This volume is from the pen of a Roman Catholic scholar and bears both the *nilhil obstat* and the *imprimatur* of his superiors. It deals with the concept of "faith" in the Synoptic Gospels in the light of the post-reformation contrast between the Roman Catholic view of faith (intellectual assent) and the Protestant view of faith (trust). Part I is an analysis of the Synoptic texts on faith (both the noun *pistis*, and the verb *pistein*): Faith in the Gospel; Faith in Christ (Trust in Jesus as Savior); Faith in Christ (Belief that Jesus is the Son of God). Part II is an extended interpretation of the nature of the Synoptic concept of faith as "trust" and "belief". An epilogue compares and contrasts the Synoptic and Scholastic conceptions of

faith showing wherein they are alike and wherein they differ. Very suggestive is an appendix giving the Vatican interpretation of the "accepted" Roman Catholic view of "faith".

Ray Summers

A Basic Grammar of the Greek New Testament. By Samuel A. Cartledge. Grand Rapids: Zondervan Publishing House, 1959. 137 pages. \$3.95.

The author is professor of New Testament at Columbia Theological Seminary, Decatur, Georgia. He is a man of many years of experience in the classroom and in outside church activities. This book is not a beginner's Greek grammar as the title might suggest. It is a review grammar to help students who have had some experience in the study of Greek to brush up on Greek and its use. For the purpose of review of the system of inflection in Greek grammar, this book will be helpful; for any purpose other than that it is rather limited. The author insists on approaching the study of New Testament Greek from the viewpoint of form rather than function. This is a marked limitation which prevents the Greek student from arriving at the most meaningful use of his Greek New Testament.

Ray Summers

Matthew Henry's Commentary. Edited by Leslie L. Church. Grand Rapids: Zondervan Publishing House, 1960. 784 pages. \$9.95.

Originally published in five volumes more than 250 years ago, *Matthew Henry's Commentary* has been one of the most widely used of all commentaries on the Bible. Here is a condensed version of this great classic in one volume. Editor Church has done an excellent job of weeding out irrelevant material and conserving the best in Matthew Henry. This volume is a treasure house of homiletical suggestions and illustrations.

Henlee Barnette

The Biblical Archaeologist Reader. Edited by G. Ernest Wright and David Noel Freedman. Doubleday Anchor Paperbacks. Garden City: Doubleday and Company, Inc., 1961. 342 pages. \$1.45.

This volume presents in a convenient form a few of the more outstanding articles which have appeared in the popular journal, *The Biblical Archaeologist*, since the time when it was first introduced in 1938. To acquire all of the back issues of *The Biblical Archaeologist* is still possible although quite expensive. Therefore, all students of biblical archaeology will welcome this excellent republication of otherwise hard-to-obtain articles.

Many of the articles have been revised in places, in the light of more recent discoveries. Objections might be raised as to whether the most important articles were chosen in every instance (Mendenhall's articles on "Mari" and "Covenant Forms . . ."; Gordon's article on "Biblical Customs and the Nuzu Tablets"; Benoit's article on

"Editing the Manuscript Fragments from Qumran," etc., could well have been included, while some chosen could just as well have been omitted). More balance would have been given to this work also, had a few more articles on New Testament archaeology been included in the selections. Nevertheless, *The Biblical Archaeologist Reader* is an invaluable tool and will doubtless be in great demand.

Jerry Vardaman

Eretz-Israel: Archaeological, Historical and Geographical Studies. Jerusalem: Israel Exploration Society, 1958. 259 + 97 pages.

Dedicated to Professor Benjamin Mazar who heads the Hebrew University in Jerusalem and the Israel Exploration Society, this symposium of essays is Volume V of the *Eretz-Israel* series. There are 35 articles by Israeli scholars in Hebrew covering all aspects of archaeological research in Israel. Eleven other articles are by such well-known scholars as W. F. Albright, G. E. Wright, Kathleen Kenyon, E. A. Speiser, and S. N. Kramer, in English. The articles in Hebrew are summarized in English, and those in English are summarized in Hebrew. Excellent photographs accompany many of the articles.

In a good example of archaeological studies, G. Ernest Wright examines the problem of transition between Chalcolithic and Early Bronze Ages. He concludes that the so-called "Late Chalcolithic A, B, and C" assemblages belong with Early Bronze Ia and Ib instead of a pre-bronze category later called "Proto-Urban" by Kathleen Kenyon, or called "Upper Chalcolithic" by Pere R. de Vaux. This discussion has been carried on in Kenyon's *Archaeology in the Holy Land*. An interesting biblical study is "The Dial of Ahaz," by Y. Yadin. He constructs the dial with its steps from archaeological sources and the ms. "A" reading of the Dead Sea Scroll of Isaiah.

Joseph A. Callaway

II. Historical and Theological Studies

Christianity and History. By Herbert Butterfield. New York: Charles Scribner's Sons, 1949. 146 pages. \$1.25.

This book is an amplified version of a series of seven lectures given at the request of the Divinity Faculty of the University of Cambridge in 1948. To say, as was said in *The London Times Literary Supplement*, that this book "must be regarded as the most outstanding pronouncement on the meaning of history since Acton's inaugural" is perhaps to say too much. Nevertheless, this brief treatise has become a little classic in its own right. It is literally filled with sentences of power and insight, such as, "Our final interpretation of history is the most sovereign decision we can take," "The hardest strokes of heaven fall in history upon those who imagine that they can control things in a sovereign manner," and "Nobody may pretend that egotism is a thing which belongs . . . to

social classes as such rather than to human beings." The author addresses himself to the proposition that "history uncovers man's universal sin," a theme which appears throughout the book. Thus, a salutary warning is given the idealists who become idolaters by failing to take account of their own self-interest. Broadly speaking, the study shows the relevance of the Christian faith for an understanding of the grandeur and the misery of human history. The last sentence in the book, which has been widely quoted, reads, "We can do worse than remember a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds: the principle: Hold to Christ, and for the rest be totally uncommitted."

Penrose St. Amant

The Church of Rome: A Dissuasive. By R. P. C. Hanson and R. H. Fuller. Revised Edition. Greenwich, Connecticut: Seabury Press, 1960. 160 pages. \$1.50.

Two distinguished Anglican scholars (one of them, Fuller, now teaches in the United States) have revised a significant statement of the Anglican case against the Church of Rome which originally appeared in 1948. In the outset, the more favorable situation of the Roman Church today (at least in English-speaking nations) is contrasted with the prevalent pro-Protestant "progress and enlightenment" at the beginning of this century. Hanson and Fuller build their case around the question as to whether the admitted effectiveness of the Roman Church "is a direct testimony to truth," or to its having the truth. The argument turns on the Roman Church's lust for power, the untenability of its concept of tradition which leads to "whatever is, is right," the error of J. H. Newman's definition of Christianity as "an idea, a doctrine," the cruciality of the Eucharist rather than justification for the English Reformation, and the fact that infallibility has turned the Pope "into a magic oracle" whose "occasions of oracular utterance" are "so few and so uncertain." Hanson uses his Origenistic scholarship to show that "there is no evidence of the survival of an oral, unwritten, doctrinal tradition after the Scriptures have appeared and have begun to circulate." James Leo Garrett

An Introduction to the Great Creeds of the Church. By Paul T. Fuhrmann. Philadelphia: The Westminster Press, 1960. 144 pages. \$3.00.

After a cursory introduction to the creeds, Professor Fuhrmann points out that Karl Holl and Adolf Harnack regarded the old Roman Creed as an explication of the baptismal formula and treated this creed as the earliest form of the Apostles' Creed. Other scholars have traced the earliest creed to an "ancient liturgical document where baptism is described." This version was preserved by Hippolytus of Rome (ca. A.D. 170-235), who believed this creed came out of the "apostolic tradition."

One thing is clear in this historical debate: The Apostles' Creed was occasioned by the struggle of the Christian movement with Gnosticism. The relationship between the emerging theological consciousness and the Christian movement in the second century and Gnosticism is a complex affair. Professor Fuhrmann describes the Apostles' Creed as "the barrier" the church erected "against Gnosticism." This creed was not only a "barrier . . . against Gnosticism;" it was also a channel through which Gnostic perspectives subtly became a part of the developing Christian theology. Christian thought now faced the necessity of becoming explicitly theological on issues where Gnostic teachings challenged it. The result was the Apostles' Creed. To regard the creed, as the author does, as "a sum of the history of our salvation reaching from creation to the end of time," seems to me not to take adequate account of its historical character.

The Nicene and "Athanasian" creeds are put in historical perspective and familiar issues are discussed. The text of the Nicene Creed was expanded in the Eastern churches particularly with reference to declarations about the Holy Spirit. The Council of Chalcedon in 451 officially accepted and endorsed this expanded form of the creed.

The so-called "Athanasian" Creed was addressed directly to the Christological problem. This creed, also known as the *Quicunque Vult*, explicates positively what the Council of Chalcedon had said negatively. It states, for example, that "Christ is one not by confusion of natures but by the unity of the person." There is nothing new in this historical summary which Professor Fuhrmann provides.

In the *Quicunque Vult*, the unity of God is stressed in the assertion that "the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God." It is a pity that subsequent theologians, Catholic and Protestant, did not take the basic monotheism of Christianity more seriously. This would have prevented the implicit tritheism which is widespread in Christian theology and would have provided a richer, more profound, and more satisfactory doctrine of the Trinity.

The chapter on the Waldensian faith is of much interest due to the fact that Professor Fuhrmann is a specialist in French Protestantism. It is interesting to note that at a general convention at Cianforan, a small village in the Italian Alps, on September 12, 1532, the Waldensians adopted a statement shaped largely by Guillaume Farel, Calvin's precursor in Geneva. This put the Waldensians in the stream of the Protestant Reformation.

The author's treatment of the Augsburg Confession of 1530 is quite sketchy. The first five pages in the chapter are concerned largely with the theological viewpoint of Luther himself, leaving only five pages for consideration of the Augsburg Confession.

Chapter eight, which deals with the French Reformed Declarations of Faith of 1559 and 1936, is of interest because of the special competence of the author in French Protestant thought, about which

many of us have a limited and fragmentary knowledge. It is worth pointing out that a French Synod, meeting in Paris on May 23, 1559, adopted a Confession of Forty Articles based largely upon a draft prepared previously by John Calvin. The French Reformed Declaration of Faith of 1936 is not well known but is of interest in historical theology. It is not concerned with theological niceties and is really a broad statement of the Evangelical Protestant faith.

The author seems to me to go too far when he says that French Protestantism rested "neither on the princes as in Germany, nor on the kings as in England, nor on democratic patriotism as in Switzerland, nor on certain families, nor on racial reasons; it rested on the Bible." This judgment over-simplifies the enormous complexity of the genetic dimension in history.

The last chapter and the conclusion have an apologetic cast, which is made explicit when the author says, "To us Protestantism means Calvinism." He asserts that "in Calvinism we have a definite starting place." Luther comes off poorly in comparison with Calvin, for the author says that "Luther was bound by medieval ideas, whereas Calvin participated in and absorbed the Renaissance." The judgment which makes Calvin superior to Luther because he allegedly "absorbed the Renaissance" is precisely that—a judgment.

He speaks generally of the Anabaptists as "demagogues going to excesses." As Professor Franklin Littell and others have shown, there was considerable variety among the Anabaptists. To speak of them all as "demagogues" hardly does justice to this variety or to a basic evangelical witness in the movement.

This treatise brings together in a handy volume certain landmarks in the history of theological thought. On the other hand, its brevity militates against its real usefulness. There is also a strong apologetic where Calvinism is concerned. It is a book which must be used with discrimination.

Penrose St. Amant

A Guide to the Teachings of the Early Church Fathers. By Robert R. Williams. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 224 pages. \$4.00.

This work is a brief and artless exposition of the subject indicated by the title. It is a simple introduction to Christian writings and writers beginning with Clement of Rome (fl. c. 96) and ending with the Council of Chalcedon (451). Major theological themes and controversies are described and summarized. The simplicity of style and treatment approaches naivete, and the work lacks the critical imprint that a study of this kind requires. The author frequently manifests insufficient awareness of critical problems involved in the materials with which he is dealing, and the bibliography included at the back of the book is most inadequate. A value of the work is to be noted in the fact that it is based upon and its numerous references are closely correlated to the Ante-Nicene Fathers and the Nicene and Post-Nicene Fathers series.

W. Morgan Patterson

The Classical Heritage of the Middle Ages. By Henry Osborn Taylor. New York: Frederick Ungar Publishing Co., 1957. 416 pages. \$1.45.

This enormously erudite treatise seeks to delineate changes which characterize classical thought, letters, and art in the period of transition from the Ancient World to the Middle Ages. The book, which was first published in 1901, exhibits the presuppositions and style which marked historical writing at the turn of the century. For example, when the author says that Augustine was "creative above his contemporaries" in his "grand conception of spiritual progress—of the people of God advancing from age to age," he reveals more concerning himself than he does about Augustine. The estimate given of the Christian faith and the Graeco-Roman culture is a view which we now find curiously unsatisfying. It is, nevertheless, true that the reader who understands the presuppositions of the author will find much that is illuminating and of solid value in this stylish and meticulous work. The contributions of this study, particularly in the areas where techniques of thought, literature, and art in this period of transition are examined, are permanent additions to historical knowledge. In the sphere of interpretation, where the author generalizes with reference to the Medieval Christian outlook, reservations must be made. When he says that "the Medieval man . . . was crushed in the dust with a sense of sin," he gives a picture which is only partly true and which is therefore distorted. Medieval man was also aware of human possibilities as both a human potential and especially as a divine gift. Strictures must also be placed on the view that Augustine was the "father of Medieval Christianity." It is true that Augustine exerted tremendous influence upon early Medieval Christianity. The high Middle Ages were dominated by Thomas Aquinas, whose views at significant points differed sharply from those of Augustine.

Penrose St. Amant

Interpreting Protestantism to Catholics. By Walter R. Clyde. Philadelphia: Westminster Press, 1959. 160 pages. \$3.00.

The Protestant Faith. By George W. Forell. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960. 321 pages. \$6.60.

The Coming Reformation. By Geddes MacGregor. Philadelphia: Westminster Press, 1960. 160 pages. \$3.50.

The literature on Protestant Christianity which has markedly increased since World War II continues to grow. Professor Forell of Chicago Lutheran Seminary has written a descriptive analysis of the basic doctrines of classic Protestantism. Professor Clyde of Western Theological Seminary, Pittsburgh, has sought to present some basic Protestant affirmations and practices to the Catholic reader. Dean MacGregor of the Graduate School of Religion, University of Southern California, has dealt with certain weaknesses of contemporary Protestantism which call for reformation.

Forell's book, dedicated to the author's "former students, Protestant, Catholic, Jewish, Agnostic, at the State University of Iowa," reflects a university setting. Forell begins with the nature of faith as belief and proceeds to the origin and nature of classic Protestantism. Despite numerous differences five "marks" of Protestantism may be discerned: the grace and sovereignty of God, justification through faith in Jesus Christ, Scripture as the rule of faith, the priesthood of all believers, and the fallibility of man and all human institutions (including the empirical church). Forell carefully differentiates Protestant Christian truths from significant misinterpretations, viz., God's power from both fatalism and the concept of a finite God, God as person from pantheism, God's creation from deism and dualism, providence from superficial optimism, and prayer from psychological self-hypnosis. Forell interprets various Christian affirmations according to "the principle of complementarity." Thus revelation is both general and in Christ. God has spoken both through law and through gospel. God is both righteous and love. The Church is "both an institution and a fellowship," both "a means and a goal," and "both the proclamation of God and the people of God." The atonement is to be viewed in the light of *Christus Victor* and of satisfaction and to a lesser extent of moral influence. The appendix contains the texts of representative creeds and confessions of faith, including the Confession of Faith of the Huria Kristen Batak Protestant (Indonesia).

Clyde's exposition is clear and for the most part accurate but nevertheless pedestrian. He seeks to explain rather than defend Protestantism. Some interpretations are quite helpful, viz., that Roman Catholic annulments approximate Protestant divorces in effect, that denominational divisions, though "in part because of sin," are legitimate if in order "to seek Christ's will for the Church" (pp. 66, 69), etc. On the liability side are Clyde's neglect of the fiduciary aspect of faith, his assumption that Protestants agree as to the salutary effect of general revelation, his failure to relate meaningfully "infallible" Bible and "personal encounter," and his defense of public education on the argument that truth is better perceived by a religiously neutral approach.

According to MacGregor, the purpose of the Reformation was not innovation but the "total reform of the one indivisible Catholic and Apostolic Church of Christ our Lord" (p. 10). There must be not only *Ecclesia Reformata* but also *Ecclesia semper reformanda*. This continuing reform is MacGregor's primary concern. The Reformation, he finds, failed to maintain the reality of the church and the effectiveness of the ideal of Christian perfection. Modern Protestantism is materialistic, vulgar, and undisciplined. MacGregor calls for a threefold reform in church discipline, in the interior life, and in the liturgy. Church discipline is rightly related to the teaching function of the church and is distinguished from mere self-discipline which may be narcissistic. MacGregor's treatment of devotional classics is largely devoted to works produced in his native Scotland. His concept of liturgical reform involves a Eucharist-centered liturgy with

the common cup containing "real wine" (p. 120) and with congregational kneeling for prayer. The author's failure to consider the need for renewal of biblical preaching may be attributed to the relatively strong pulpits of the Church of Scotland, but his indifference to depth in evangelism and in standards for attaining membership in Protestant churches makes his book only partially adequate for the complex needs of contemporary Protestantism.

James Leo Garrett

Conservative Baptists: A Story of Twentieth-Century Dissent. By Bruce L. Shelley. Denver, Colorado: Conservative Baptist Theological Seminary, 1960. 164 pages.

The author, a member of the faculty of the Conservative Baptist Seminary, has in detailed fashion outlined the features of the Conservative Baptist Movement and the events which precipitated separation from the Northern Baptist Convention. His analysis is presented under three headings: (1) causes of dissent (1907-43), which he sees as centralization and theological liberalism; (2) the shaping of dissent (1943-48); and (3) organized dissent (1948-58). The developments leading up to the formation of the Conservative Baptist Association of America in 1947 are clearly delineated and amply documented. Too, considering the author's deep loyalties and convictions on the subject, the story is rather dispassionately related. The last third of the book is devoted to appendices supplying source materials relevant to the schism.

W. Morgan Patterson

St. Francis of Assisi; his life and writings as recorded by his contemporaries. Translated by Leo Sherley-Price. New York: Harper & Brothers, 1959. 234 pages. \$4.50.

The first part of this volume consists of a new translation of *The Mirror of Perfection*, which is thought to have been written by an unknown Franciscan about 1312 and which was not fully discovered until the end of the nineteenth century. Sebastian Evans translated it into English in 1898 and Robert Steele did so in 1903. It is not a "full and chronological biography" but "a rosary of stories linked together by the chain of St. Francis' personality." Interestingly, the writer refers to St. Francis as "the holy Father." The second part of the volume consists of the extant writings of St. Francis, including his prayers, counsels, letters, testament, and rules. That which Sherley-Price identifies as the "first" and "second" rules for the Order of Friars Minor, namely, those written in 1221 and 1223, are commonly known as the second and third rules, the so-called first rule, composed by St. Francis in 1210, not being extant. The founder's great concern for the retention of poverty is paramount.

James Leo Garrett

An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens. By William Carey. New facsimile edition with an introduction by Ernest A. Payne. London: The Carey Kingsgate Press Ltd., 1961. xx plus 87 pages. 10/6.

In his valuable introduction Dr. Ernest A. Payne says that the original publication of this work in 1792 "may rightly be regarded as a landmark in Christian history." Dr. George Smith, writing in 1885, called it "the first and still the greatest missionary treatise in the English language." In September, 1785, when William Carey proposed the undertaking of missionary efforts overseas, he was rebuked by John Collett Ryland with the now famous words: "Sit down, young man; when God wants to convert the heathen, He'll do it without your help or mine." This led Carey to begin composing his views in writing and seven years later this work was published. It is of continuing value because it sets forth the unanswerable argument for Missions. One lays it down with the feeling that he has been brought into the presence of a great missionary spirit.

Hugo Culpepper

The Baptismal Sacrifice. By George Every. Naperville, Ill.: Alec R. Allenson, Inc., 1959. 112 pages. \$2.00.

This is volume 14 in the series, "Studies in Ministry and Worship." The Anglican author, a member of the Society of the Sacred Mission, published in 1957 *Lamb to the Slaughter*, in which he sought "to interpret the sacrifice of Christ in terms of earlier sacrifices in other religions." In the present volume this interest in the history of sacrifice is joined with "the discovery that baptism and the eucharist are two parts of one and the same mystery." Other Anglicans have been stressing that baptism and confirmation were originally conjoined. Unfortunately Every gets so concerned with postulations about the history of the liturgy that the New Testament contributes little to his outlook.

James Leo Garrett

God In Us. By Miles Lowell Yates. Greenwich: The Seabury Press, 1959. 206 pages. \$4.25.

This is a book on "the theory and practice of Christian devotion." It consists of the lectures given to theological students in the General Seminary by the late Professor Yates in an elective course entitled, "Ascetical Theology." In these lectures he seeks to analyze, in a simple and reverent manner, man's relation with God, with the end in view that the students, each in his own life, may come to achieve a closer, deeper, and higher relationship with God.

Written as it is for theological students, it would appeal more to ministers than to laymen. Yet those who seek to lead others to walk with God also need to examine their own walk with God.

Findley B. Edge

Christian Holiness. By Stephen Neill. New York: Harper & Brothers, 1960. 134 pages. \$3.00.

This volume is a revised English text of the Spanish original of the 1958 Carnahan Lectures for the Evangelical Faculty of Theology in Buenos Aires. Its author, an Anglican minister who spent twenty years in South India, is now associate general secretary of the World Council of Churches.

After an introductory chapter on the biblical idea of holiness, Neill proceeds to deal with the opposite errors of perfectionism and conformity. The perfectionist error is traced through its Gnostic, mystical, monastic, Methodist, and Ritschlian forms. Yet perfectionists are "gadflies to sting" the church "again into alertness." The conformist error is "much more widespread . . . and perhaps . . . more harmful." Neill criticizes both "gathered" churches and "multitudinist" churches for their failures with nominal constituencies. Chapters follow on the church as "the place of holiness" and on the Holy Spirit. In the former the author deals with the church in relation to the world. In the latter the biblical doctrine of holiness is said to have moved from the numinous to the social and then to the ethical. In "Conflict and Temptation" the author wrestles with psychology's unmasking of the depths of personality, Barth's definition of the church as *Ereignis* (event), and the warnings of the Epistle to the Hebrews.

This illuminating book may be used with profit by all who take seriously the obligation of genuine Christian holiness.

James Leo Garrett

In His Likeness. By G. McLeod Bryan. Richmond: John Knox Press, 1959. 192 pages. \$3.00.

What does it really mean to be a Christian? This fundamental question has been a deep concern of the writer throughout his mature life. Different Christians may express the answer in different ways: To be imitators of Christ, to follow in His steps, to grow in His likeness, etc. The author has prepared this anthology "To show the fullness of the example of Christ for Christian ethical living and the many-sidedness of the motif as it expresses itself in devout Christians of twenty centuries."

Brief selections from forty different writers are presented. Ignatius, Cyprian, Augustine, Francis of Assisi, Luther, Calvin, Wesley, Kierkegaard, Bonhoeffer and others share their insight and experience. In this volume the Christian life, like a diamond, sparkles as light is cast upon its many different facets.

Findley B. Edge

The Imitation of God in Christ. By E. J. Pinsley. Philadelphia: The Westminster Press, 1960. 190 pages. \$4.00.

This volume was written as a contribution to the Library of History and Doctrine series designed to enable scholars to answer questions about the development of the Christian tradition which are

important for our understanding of Christianity today. The author, an Anglican priest, is lecturer in charge of the Department of Theology at the University of Hull. The volume attempts to give a biblical basis for the *Imitatio Christi* motif of the Christian life. It is a scholarly piece of work and a forthright answer to some contemporary scholars who hold that the *Imitatio Christi* motif is incidental in the Scriptures. The author is careful to point out that the Christian imitation of Christ is not a literal one but a process of transformation whereby the Christian's life is conformed to the image of God in Christ. The book is a worthy addition to the Library of History and Doctrine series. H. H. Barnette

The Spiritual Legacy of John Foster Dulles. Edited with an introduction by Henry P. Van Dusen. Philadelphia: Westminster Press, 1960. 232 pages. \$3.95.

The president of Union Theological Seminary, New York, has edited a selection of twenty-two addresses of the late John Foster Dulles which deal with "the moral and spiritual foundations of world order, the significance of religion, and the role of the churches." Recurring is the central motif of the need for "a righteous and dynamic faith" as the basis for a just and durable peace. Not only does the volume reflect the long shadow of a Presbyterian manse upon the life of Mr. Dulles, but it reveals the significant change in his attitude toward the importance of the churches for international relations contemporaneous with his attendance of the Oxford Conference on Church, Community, and State in 1937.

The thought of the late Secretary of State is not without basis for criticism, yet in some instances he has supplied his own correctives. Some will affirm that he has overplayed the religious basis of American origins, yet few can doubt the reality of the loss of "the American vision" reiterated by Mr. Dulles. Some will see a too ready identification of Christianity with the ideal world order of the post-World War II era, yet he clearly points to the limits of the churches' involvement in political affairs. Others may classify Mr. Dulles with those who identify Christianity with "the American way of life," but to do this is to bypass his critique of rugged individualism. Again, his tendency to define the Christian gospel in terms of Jesus the ethical teacher of basic precepts is akin to "unrepentant liberalism." Ultimately, Mr. Dulles must not be evaluated as a theologian but as a leading Christian statesman whose consuming and oft-repeated plea for Christian faith to undergird and make effective international peace desperately needs to be heeded. James Leo Garrett

The Promise of Science and the Power of Faith. By M. Holmes Hartshorne. Philadelphia: Westminster Press, 1958. 144 pages. \$3.00.

The author of this little book is Professor of Philosophy and Religion at Colgate University. The work offers an able presentation of the interrelationships of science and the Christian faith. Beginning on an historical basis, it traces the development of science

and Protestantism side by side from their roots respectively in the Renaissance and the Reformation. The author tends to over-emphasize the independence of the two latter movements. Erasmus and Melancthon are reminders that the two cannot be thus divorced. In consequence, he finds the roots of science too much in the Renaissance with its humanism and implicit naturalism, while he forgets, as Michael Foster has pointed out, that scientific empiricism has one root in the Christian doctrine of creation. The study, however, is an excellent one. Professor Hartshorne shows that the reaction of Protestantism to the developments of science has taken two paths—liberalism and fundamentalism. Neither are satisfactory. Liberalism sells out to a secularizing of the faith and fundamentalism reacts to obscurantism. The author finds his solution in a neo-Kantian approach, as do most of the newer theological thinkers. Science is concerned with the outer, the objective and phenomenal. Faith is concerned with the inner and subjective (in Kierkegaard's sense that "subjectivity is truth"). He has many good things to say, but his treatment is somewhat vitiated by his attempt to explain away all miracles as not being objective breaks in the regularity of nature and to confine them to encounters with God in which faith finds an approach of God in a natural event and so evaluates it. We have no quarrel with the encounter, and we are prepared to admit that many miracles fit into the normal order of things. For ourselves, however, the explanations of some of our Lord's miracles in this book seem somewhat unreal, and we find it difficult to believe that events like the Empty Tomb and the Resurrection must be dismissed from objective *Historie*. Apart from such criticisms, this is a book to be commended.

Eric C. Rust

Faith and Logic. Edited by Basil Mitchell. Boston: The Beacon Press. 222 pages. \$6.50.

This volume of collected essays consists of contributions by a group of Oxford philosophers and theologians upon the nature and justification of Christian belief. The challenge of modern linguistic analysis is met squarely if not always successfully. This volume is one of many which in our time manifest a new concern by Christian thinkers with the issues of the epistemology of faith and the nature of religious language. How is the Christian faith related to truths which, in the eyes of logical positivists and linguistic analysts, are verifiable? What is the relationship of science with its techniques of laboratory verification and religion with affirmations about a realm not susceptible to such techniques? The answers to such questions are formulated by the group in essays like that on "The possibility of Theological Statements" by I. M. Crombie, that entitled "How Theologians Reason" by G. C. Stead, and one on "Revelation" by A. M. Farrer. The closing essay by M. B. Foster is a penetrating analysis of "'We' in Modern Philosophy." Students concerned with theological and religious language as valid modes of communicating truth need to be familiar with this volume.

Eric C. Rust

Evolution and Christian Thought Today. Edited by R. L. Mixter. Grand Rapids: Wm. B. Eerdmans, 1959. 224 pages. \$4.50.

This book is a strange hodge podge of enlightened scientific thinking and biblical literalism. When will intelligent scientists who are also evangelical Christians learn that to believe in the Bible as the Word of God does not mean taking Genesis 1 literally? Not once do we find any real attempt to come to terms with the nature of mythical thinking or to grapple with the peculiar nature of religious language. The scientific material in this volume is offered as a contribution to the Darwin Centenary by a group of scientists of conservative evangelical faith. Some essays stand out as informed and perceptive contributions, with a real understanding of the Biblical revelation. We single out one on "The Origin of the Universe" by Professor George Schweitzer and one on "The Origin of Life" by Professors Walter R. Hearn and Richard A. Hendry. The latter essay frankly acknowledges the continuity between the inanimate and the animate, and faces the possibility that a living cell may soon be created in a laboratory. At the other extreme, we have essays which attempt to dodge the issues of human descent by throwing up a smoke screen. If God did use the evolutionary process to create man from a developing central stem, of which the lower hominoid orders are side developments, is that so terrible? Man, when he came, could still be in God's image. He is not to be judged by his origins but by his actual destiny in Christ. Some conservatives seem still at this point to be bound up with what Aristotelians would call the "fallacy of origins."

E. C. Rust

Symbolism in Religion and Literature. Edited by Rollo May. New York: George Braziller, Incorporated, 1960. 253 pages. \$5.00.

This volume offers a valuable contribution to the contemporary study of symbolism which is preoccupying theologians, philosophers, and literary critics alike. The contributions vary from theological discussions by Paul Tillich on "The Religious Symbol" and Amos Wilder on "The Cross" to a discussion of scientific symbolism by the atomic scientist, W. Heisenberg. The study begins with a consideration of the nature of symbols by Erich Kahler, setting the symbol in the wider setting of representational imagery. Nathan Scott, Jr. contributes a characteristic essay on the crisis of values in modern literature. I. A. Richards applies his analytical powers to Shakespeare's "The Phoenix and the Turtle." The volume closes with a timely yet old essay by the late A. N. Whitehead on "Uses of Symbolism." The volume has gathered together a series of essays contributed to the Journal of the American Academy of Arts and Sciences, *Daedalus*.

Eric C. Rust

Protestant Thought and Natural Science. By John Dillenberger. New York: Doubleday and Company, 1960. 310 pages. \$4.50.

Dr. Dillenberger has already placed us in his debt for an excellent study of the hiddenness of God in the thought of Luther and

the Lutheran theologians as well as his share in *Protestant Christianity*. Now he adds to our indebtedness by this well informed and balanced study of the inter-relations of Protestant thought and natural science. The first and much the larger part deals with the historical relationships, and provides much valuable material on better known figures as well as dealing trenchantly with the significance of central figures like Wolff, Kant, Schleiermacher. There is a careful treatment of the Darwinian controversy. The volume closes with a discussion of the contemporary situation. The latter study is centered in Barth, Bultmann and Tillich, and is a valuable stimulant for creative thinking.

Eric C. Rust

Forerunners of Darwin 1749-1859. Edited by Bentley Glass, Owsei Tomkin, William L. Strauss, Jr. Baltimore: Johns Hopkins Press, 1959. 471 pages. \$6.50.

This volume is a valuable addition to the volume of literature written to celebrate the centenary of Darwin. It is a reminder that Darwin did not so much create the theory of evolution as give it a coherent and scientific expression based on carefully garnered empirical evidence. The idea was already in the air. It took his peculiar and intuitive insight to give it just the right twist by associating it with the idea of the survival of the fittest derived from Malthus' study of population. In this volume many leading authorities on the history of science have contributed studies on Darwin's predecessors, enabling us to see the work of this great scientist in a better perspective. The book is sponsored by the History of Ideas Club of Johns Hopkins University and it is especially noteworthy because of the many excellent contributions it contains from the pen of A. O. Lovejoy—studies of Buffon, Kant, Herder, Schopenhauer, organic evolution prior to the origin of species, and an excellent closing critique of Darwinism. C. G. Gillespie provides a stimulating essay on Lamarck and Darwin, and F. C. Haber offers valuable studies on the significance of the fossils in the history of the concept of evolution. This is a book to be welcomed.

Eric C. Rust

English Philosophy Since 1900. By G. J. Warnock. New York: Oxford University Press, 1958. 180 pages. \$1.20.

Written by a distinguished Oxford Philosopher, this volume is a *multum in parvo* of five decades of philosophical thought in England. It carefully describes the movement from the comprehensive metaphysicians of the idealist school through the realism of G. E. Moore and Russell to the era of logical, linguistic analysis. It offers, in short compass, a remarkably able treatment of Wittgenstein. A somewhat sceptical chapter on philosophy and belief closes the book. Mr. Warnock acknowledges the variety of "ways of seeing" or *Weltanschauungen*, and seems to despair of anything but relativism. He seems to doubt if such even achieve much and evidently leans more to a critical and analytical philosophy. A useful little volume, even if one is at variance often with the writer.

Eric C. Rust

III. Pastoral and Ethical Studies

This World and the Beyond. By Rudolph Bultmann. New York: Charles Scribner's Sons, 1960. 248 pages. \$3.50.

Students who have wrestled with Bultmann's theology will welcome this collection of sermons which, though being intellectually stimulating, are more easily digested than his purely theological writings. The special appeal of these messages is sharpened by the fact that they were delivered during the critical years 1936-1950. During this era a proud nation and an arrogant leadership came to power and then were destroyed. Whether dealing with the threat of cruel success or the temptation to wretched despair the scholarly preacher shows the Word's relevance to each situation.

In it all, Bultmann magnifies the transcendence of the Holy God, and shows the relative insignificance of this transient world order in comparison with the eternal and absolute reality of the Eternal One. He declares the futility of technics or science to fill the emptiness of men's heart; and in his sermon on "Anxiety" (a theme variously treated in our generation), he indicates clearly that inner freedom and genuine security are to be found only in our relationship to God. His message on the Beatitudes is a good example of exegesis and exposition in preaching.

As one would expect the "existential" note shines through these sermons. Man is confronted *now* with the necessity of decisive action and life has meaning as a specific response to God in given situations. This is no academic matter, however, for these messages were delivered to people in times of crisis for whom faith was either a living factor or a foolish farce.

There are so many books of sermons that—to use the gentlest terms—are homiletical hash and trash! These Marburg messages, twenty-one in all, are strikingly relevant and refreshingly dynamic. They will make sparks fly from the reader's mind provided he has the necessary flint!

Nolan Howington

Beyond Tragedy. Reinhold Niebuhr. New York: Charles Scribner's Sons, 1961. 306 pages. \$1.45.

Published originally in 1937, this paperback edition contains without abridgement the sermonic essays of Niebuhr on the Christian interpretation of history. The thread which runs throughout the fifteen essays is that the Christian view of history "passes through the sense of the tragic to a hope and an assurance which is 'beyond tragedy.'" History is tragic in the Christian sense insofar as it recognizes evil even in our high spiritual achievements and beyond tragedy in recognizing the fact that evil is not inherent in existence but is ultimately under the dominion of a good God. The significance of these essays and their enduring quality is borne out in the wide demand for republication in this paperback edition.

H. H. Barnette

Word and Sacrament: A Preface to Preaching and Worship. By Donald Macleod. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960. 176 pages. \$4.65.

Every pastor should read a good book on preaching at least once a year. He should read every good book on worship that becomes available for these are all too rare. This volume, by Princeton Seminary Professor Donald Macleod, fortunately fits into both categories.

It will help those obsessed with the liturgical revival to see the continuing importance of preaching. It will assist those concerned too exclusively with preaching to see the importance of making the sermon an integral part of a meaningful experience of worship. Macleod pleads for the correlation of preaching ("word") and worship ("sacrament").

After dealing with such familiar topics as what to preach, how to preach, why preach, preaching as communication and preaching as proclamation, he gives a brief history of worship in the reformed tradition.

Part three is the most creative and helpful section of the book. While welcoming renewed interest in worship Macleod insists that changes should grow out of theological insights rather than being only a confusing "addition of decorative frills and embellishments." Americans "have been overlooking right content of worship in favor of meaningless psychological devices," such as "extra candles, antependia, fading lights, and other ecclesiastical 'make-up'."

In the face of the reformed tradition on "the primacy of preaching," Macleod urges "the primacy of worship as the church's supreme activity," with preaching as an integral and essential part of true worship.

Allen W. Graves

Music in Protestant Worship. By Dwight Steere. Richmond, Va.: The John Knox Press, 1960. 256 pages. \$4.50.

Parts I and II of this book deal with the facilities and leadership of public worship in general. The final section considers in detail the musical components of various types of services commonly found in Protestant churches. It is written primarily for the minister who "ultimately must determine how music is actually to be used in his worship services." Mr. Steere, through consultation with ministers and musicians, has presented a pertinent subject in a pleasantly readable and highly informative way. He has combined historical fact, personal experience, and common sense in good proportion. Especially valuable and practical to minister and musician are the Appendices on electronic organs, organ builders, and choir robes.

John N. Sims

Spiritual Disciplines. Edited by Joseph Campbell. New York: Pantheon Books, 1960. 505 pages. \$5.00.

Since 1933 an inter-disciplinary group of psychologists, orientalists, ethnologists and theologians have met at Ascona, Switzerland.

This meeting is a sharing of studies in comparative religion and depth psychology with special emphasis upon the spiritual value of symbols, myths, and divine figures.

Eleven of the papers from these conferences have been edited by Joseph Campbell. They include Martin Buber's study of symbolic and sacramental existence in Judaism, Friedrich Heiler's *Contemplation in Christian Mysticism* and Max Pulver's *The Experience of Light in the Gospel of St. John*, in the "Corpus Hermaticum in Gnosticism and in the Eastern Church." These papers are of special interest to Christian pastors. Additional papers on Yoga, Taoism, Mexican symbolism, alchemy, dreams, and art will be of interest to the specialist in comparative religion and psychology.

Martin Buber presents a study of symbol and sacrament. The symbol derives its permanence from its transience. The living personality is the embodiment of real symbols. The Hebrew prophet was not one who acted by signs; his whole life was a sign.

Sacramentalism is discussed by Buber in terms of hasidism. This was an eighteenth century European attempt to rescue the life of man from the ruin of everydayness by obliterating the distinction between sacred and profane. To the Zaddikim, all life could be hallowed.

Friedrich Heiler's article on Christian mysticism emphasizes the contemplative element in the Old and New Testament. His discussion of Moses, Elijah, Isaiah, and Ezekiel as contemplative men stands in distinction from the thesis of G. Ernest Wright that God expresses himself through men in activity. Christian mysticism is distinguished by Heiler from Oriental mysticism by (1) its relation to the Gospel, (2) the association with the sacraments, (3) the emphasis upon ethical activity, and (4) the incompleteness of the present age. The article concludes with a succinct history of mysticism in Christianity until the present time.

Max Pulver's study of the experience of light is the least satisfactory of these three articles. The blending of the experience in Gospels, Gnosticism, and the Eastern Church comes close to the archetype emphasis of most works by the followers of Jung. The previous articles are distinguished by a careful adherence to the total thought forms of Judaism, Christianity, and other religions so that the reader can tell where one religion begins and another ends.

Samuel Southard

Readings in the Psychology of Religion. Edited by Orlo Strunk, Jr. Nashville: Abingdon Press, 1959. 288 pages. \$4.50.

Professor Strunk has performed a valuable service to students, pastors and professors by providing excerpts from classical psychological studies of religion. These include monographs and selections from books on the history of psychology of religion, religious experience and conversion, religious developments, various aspects of the

religious life and the psychopathology of religion. There is also a short section on methodology and research. A bibliography at the end of the book lists the major sources in psychology of religion from 1890 to 1957.

Samuel Southard

In Search of Religious Maturity. By Alexander Feinsilver. Yellow Springs, Ohio: The Antioch Press, 1960. 124 pages. \$3.50.

The author is a native of Tel Aviv (born 1910), was educated in Western Reserve University in Cleveland, Ohio, and Hebrew Union College, has served both as Rabbi and Director of Hillel Foundation, and is currently the Rabbi of Temple Covenant of Peace, Easton, Pennsylvania.

Something of a pastoral touch and a preaching approach is used by Rabbi Alexander Feinsilver as he begins his book with a discussion of the present day need for a mature religious faith and attempts to trace the ways in which such faith will grow and bear fruit. He starts with belief in God, the nature of man, the fact of human suffering, the reality of death, and ends with such practical topics as family harmony, race relations, religion in the schools, the problem of peace, capital punishment, mercy killing and birth control. He warns against religiosity, obscurantism, and opportunism. He defines religion as (1) personal purity and (2) social conscience using, Micah (6:8) and James (1:27) as a biblical background for his definition, and Ghandi, with his non-violence, and Albert Schweitzer, with his reverence for life, as the appropriate illustration. The criterion for mature religion accepted by the author is the test of (a) Reason, (b) Responsibility, and (c) Relatedness. I do not find the book to be as "non-sectarian" as a statement on the cover indicates. It is written out of the experience and knowledge of one trained in a tradition that considers Jesus a product of man like Isaiah and Confucius. Within the framework of his own faith the author seeks to find a way out of our dilemma and describes with clarity the shallowness of religious belief in our day.

D. Swan Haworth

Redemptive Counseling. By Dayton G. Van Deusen. Richmond: The John Knox Press, 1960. 178 pages. \$3.50.

The reader of this book will soon become aware that the author speaks out of knowledge and experience both in the area of the Christian faith and the psychotherapeutic process. Beginning with the statement that "in its redemptive mission the church has a promising ally in psychotherapy" he continues to uphold the possibility for a fruitful cooperation since both are involved in the area of personal life where redemption takes place. This book is saturated with theological concepts and these are consistently viewed in relationship to man's need. Redemption is described as the heart of the Christian message and central in all Christian thought. The

author declares that "only love atones", not restitution, reparation, retribution nor suffering. God is portrayed as not only fundamental to the existence and continuance of the world but as engaged in its outgoing life and in human living. Such themes as "The means of divine approach to humanity," "The action of God in Life," and "The significance of selfhood" are discussed. The writer includes excellent case studies, a good index, and a helpful bibliography. He divides the book into three parts: (1) Psychotherapy Challenges the Church's Redemptiveness, (2) Personal Life, the Scene of Redemptive Action, and (3) Pastoral Counseling. Counseling is considered both religious and dynamic, both mediating and healing. Counseling reflects the need for which Christ spent himself—the need for rescuing persons, at a price not mechanically or automatically paid, but paid in and through loving identification, sharing, and suffering. Counseling is described as redemptive in that it is mediating, releasing, reconciling, and transforming.

D. Swan Haworth

The Recovery of the Teaching Ministry. By J. Stanley Glen. Philadelphia: The Westminster Press, 1960. 125 pages. \$2.75.

The writer, Professor of New Testament and Principal of Knox College, points out that the modern pastor has not only subordinated the teaching ministry to the preaching ministry but also has considered it to be optional and thus has neglected it. "The fact of subordination is conspicuous in the optional nature of his teaching role in comparison with other roles" (p. 14). It is Professor Glen's thesis that the pastor "has no such liberty of choice in respect to other roles. . . . What is being stressed is that he be recognized as the teacher as he is the preacher and the pastor" (pp. 15-16).

There is an aspect of the Christian faith that must be taught. If Christians are to understand the meaning of their Christian experience, if they are to understand the meaning of the radical call of Christ in terms of their existential situation, this must be taught to them. Yet ministers seem to be more concerned with the proclamation of the Gospel in general than with the understanding of its meaning in specific situations. This book is no mere shallow superficial study written by someone who has "an axe to grind" in favor of a teaching ministry. Quite the contrary, this book is a scholarly study written by a New Testament professor who is seeking to understand the proper role of the modern pastor in light of the New Testament.

Findley B. Edge

New Life in the Church. By Robert A. Raines. New York: Harper & Brothers, 1961. 155 pages. \$3.00.

In recent years a number of books have appeared analyzing the weaknesses and failures of the church and calling on the church to recapture her mission. Unfortunately, most of these books give little or no practical suggestions as to how this might be done. At

last the book for which many of us have been waiting has appeared! Not that this book gives us the last word, but it does give us a very good beginning.

Within the framework of a study of "conversion," the pastor of the Aldersgate Methodist Church, Cleveland, Ohio, shares with us the conversion taking place within that church. Recognizing that the call to Christian discipleship is the call to a radical way of life he stresses the necessity of conversion. He rejects the view of the "liberal" tradition of Protestantism (p. 23) and calls for a "conversion in which there is a beginning but no ending; a conversion in which there are both crisis and process, in which one is constantly by grace through faith becoming a Christian" (p. 22).

One of the major difficulties confronting the modern church is that it is filled with merely nominal Christians. As one put it, "My family belonged to a church much as one would belong to a club. That doesn't mean they didn't devote a lot of time and work to its concerns, but it was an activity, not a Way of Life" (p. 92).

Faced with this situation the fundamental concern of this pastor became to awaken whatever spark of life may be within these nominal Christians and to help them grow toward the life to which they were called. He found that it was primarily within small *Koinonia* groups in the church that erstwhile nominal church members came to discover who they are, who God is, and what their mission in the world is. These *Koinonia* groups are designed to be "a training ground in miniature in Christian fellowship. . . Here many people 'witness' and hear others 'witness' for the first time. They are being prepared for their mission of witnessing in the world" (p. 96). The writer recognizes that they have hardly scratched the surface but he is convinced that at least they are on the right track.

This book deals with a most profound problem in a simple and direct manner. It is tremendously suggestive and stimulating.

Findley B. Edge

The Nurture and Evangelism of Children. By Gideon G. Yoder. Scottsdale, Pennsylvania: Herald Press, 1959. 188 pages. \$3.00.

This study stems from a problem arising within the writer's own communion, but it is a problem that faces other evangelical communions (ours, for example). Briefly stated, the problem is as follows: "The Mennonite Church today holds to believers' baptism and that converts should not be baptized until they show evidence of a changed heart. In the church today, this is not always true. Among the youth of our church, a large percentage could testify that water baptism preceded the conversion experience" (p. 4). Decisions for Christ and baptism have been pushed down so early in childhood that questions are being raised by thoughtful pastors. How far down the age scale shall we go? Some "programs of child evangelism" have children three and four years of age who can give their "testimony." Though we may now react against this, we are getting

close. We have children coming into the church at six and seven years of age, and sometimes at five.

This book gives us the best systematic, practical treatment of this problem available from the perspective of one who holds to believers' baptism. First, he considers children in the church from an historical perspective: New Testament, Early Church, reformers, revivalism. Next he discusses briefly various theories of education and evangelism: the view of the Roman Catholic Church, the view of those practicing infant baptism, the view of those practicing believers' baptism, and the view of the "Child Evangelism Fellowship." Finally, he faces the very practical question: What does this mean for education and evangelism in our churches? The answers cover nearly half the book.

This book ought to raise some questions in the mind of the reader—questions that need to be raised. Findley B. Edge

Christian Family Education in the Local Church. By F. W. Widmer. Richmond: Board of Christian Education, Presbyterian Church, U.S., 1957. 62 pages. 75¢.

Living Together in Christian Homes. By F. W. Widmer. Richmond: John Knox Press, 1956. 52 pages. 75¢.

Along with other denominations, the Presbyterian Church, U. S., is placing increasing emphasis on the family in Christian education. These two small books are a part of the guidance being given to churches and to Christian families.

The first one is designed to give guidance to the local church. A brief statement of the biblical and philosophical bases of Christian family education is given. Check lists along with interpretative comments are provided to evaluate the church's current program. This is followed by a practical chapter giving a suggested program for a local church. One of the most helpful features of this book is the annotated bibliography and films and filmstrip titles listed.

The second book is a leader's guide for a thirteen-week course of study. The purpose is to seek to lead parents to face realistically family relationships in light of the Christian Gospel.

Findley B. Edge

Sex and Family in the Bible. By Raphael Patai. Garden City: Doubleday and Company, 1959. 282 pages. \$3.95.

The author has drawn upon his study of middle Eastern marriage customs in the present century to illuminate the sexual and family customs of biblical times in the Near East. Pastors will find many current illustrations of family problems which might not be understood or noticed from a cursory reading of the Old Testament.

Samuel Southard

Christian Attitudes Toward War and Peace. By Roland H. Bainton. Nashville: Abingdon Press, 1960. 299 pages. \$4.75.

Over thirty years in the making, this book by Bainton, Titus Street Professor of Ecclesiastical History, Yale Divinity School, describes the basic attitudes of Christians toward participation in war. Pacifism, just war, and the holy crusade, all have been expressed in the history of the church.

Chapter fourteen is a critical appraisal of the traditional Christian position with regard to war. In the final chapter (fifteen), the author presents a vigorous defense of his own pacifist position. His conviction is that the pacifist must disassociate himself from war, but not from political life. He should strive for legislation aimed at the elimination of war or at least mitigating it. A major step toward world peace is world disarmament, but all proposals for peace will be futile without the will to peace and the spirit of peace. He concludes that peace is based on enlightened self interest, and that men respond more readily to an ideal than to a material goal. Herein lies an enormous potential, "If only this idealism might be channeled toward the ideal!" (page 265).

The author admits that we do not know what would happen should our nation disarm unilaterally. Perhaps disarmament and non-violence might "revolutionize the world's behavior." But if by defenselessness we forfeit survival, the Christian answer is that survival is not the chief goal of existence.

Professor Bainton's analysis of the attitudes of the Christians toward war through the centuries is scholarly and written with great clarity. His own position will be attacked by the realist as naive, ignoring the role of justice in the problem of war.

Henlee Barnette

The Ultimate Weapon—Christianity. By Paul M. Stevens. New York: Thomas Nelson & Sons, 1961. 158 pages. \$3.95.

In this volume, the author, Dr. Paul Stevens, Director of the Southern Baptist Radio and Television Commission, Fort Worth, Texas, presents the substance of a series of lectures delivered during the Missions Emphasis Week at Southern Baptist Theological Seminary in 1961. In presenting a case for a foreign policy of militant Christianity the author breaks new ground in the area of a strategy for foreign missions. It is a challenging analysis of Christian missions vis-a-vis Communist missions. To meet this challenge the author proposes a creative and grand strategy for foreign missions. No one can read this volume without being informed and inspired to greater efforts in the world mission enterprise. He concludes that time is running out, but that Christianity is the ultimate weapon and that the Communists have no anti-missile against it.

H. H. Barnette

Christianity and Communism Today. By John C. Bennett. New York: Association Press, 1960. 188 pages. \$3.50.

This book is a revision of *Christianity and Communism*, which appeared in 1948. A review of the earlier publication appeared in the issue of *The Review and Expositor*, April, 1949. In the revised edition, the author, while retaining his earlier analysis of Communism, has described the changes which have taken place in the Communist world and in the relations between Communists and non-Communists. These include the developments in Russia since the death of Stalin, the current problem of Communism in international relations, the spread of Communism into Asia, and the acute problem of co-existence between the Western world and Russia and China.

Nolan P. Howington

The Historic Reality of Christian Culture. By Christopher Dawson. New York: Harper & Brothers, 1960. 124 pages. \$3.00.

Christopher Dawson, Stillman Guest-professor of Roman Catholic theological studies at Harvard University and a qualified Catholic spokesman, has made a contribution to the dialogue now being carried on between Protestant and Catholic thinkers. Basically, this book reflects the Thomistic concept that "should exist" between Christianity and culture at all times. Dawson recognizes the fact that contemporary Western civilization is dominated by a secular philosophy, not by the Christian faith. This secularization of life, including Christianity, has produced a new and powerful paganism. Protestants may reject his implication that the Reformation, as well as the Renaissance, was the cause of the secularization of Western civilization. They will appreciate his awareness that Calvinism, as well as Roman dogma, contributed heavily to our cultural heritage. The only hope for the West, according to Dawson, lies in the historic reality of Christian culture. Among other things, this demands not a return to the old alliance of church and state, but in a recognition of Christianity's uniqueness and power to transform the cultural patterns of any society.

Nolan P. Howington

A Working Faith. By Joost DeBlank. Grand Rapids: Wm. B. Eerdmans, 1960. 108 pages. \$2.00.

The courageous Archbishop of Cape Town and Metropolitan of the Province of South Africa has shared the pain and confusion of a people who are caught in an unresolved political and social revolution. Sermons titled "Brethren in Christ" and "Reconciliation in South Africa" seek the Christian answer to the racial, ethnic, political, and religious problems that separate men into angry, warring camps. Other problems of significance to our personal and common life are dealt with in this volume of messages. The author's scholarly interests blend with a passionate evangelistic concern to make these sermons both provocative and heartening.

James W. Cox

The Pastor's Prayerbook. By Robert N. Rodenmayer. New York: Oxford University Press, 1960. 319 pages. \$5.00.

Professor Rodenmayer, of The Church Divinity School of the Pacific at Berkeley, California, has rendered ministers of all denominations notable service. He has compiled a handy, pocket-size volume of prayers for all occasions. The 641 prayers come from many sources. Some of the prayers, such as those from *The Book of Common Prayer*, are familiar. Others, the work of the editor or of various contemporary authors, are new.

This little book could well be one of the most used volumes in the pastor's study. Though the pastor may not read from it on the public occasions of prayer, the thoughts expressed here will kindle his private devotions. These prayers will suggest also a wide range of concern that should be reflected in both private and public prayer. A serious study of this devotional collection will, it is to be hoped, result in the pastor's sharper critical awareness of the banality, repetitiousness, and questionable familiarity of much that is offered publicly under the name of "free prayer."

James W. Cox

Hear Our Prayer. By Roy Pearson. New York: McGraw-Hill Book Company, Inc., 1961. 174 pages. \$3.75.

This book contains a collection of prayers for public worship. There are prayers of invocation and benediction, general pastoral prayers, prayers for special occasions and religious events. Each prayer is characterized by *freshness* of expression and *intensity* of feeling. The author's brief introduction has value for it accurately diagnoses the ineffectiveness of much public worship. The wise use of these stimulating prayers will enrich pulpit prayers—and most pulpit prayers need enrichment, freshness and spiritual depth!

Nolan P. Howington

My Answer. By Billy Graham. Garden City, New York: Doubleday & Company, Inc., 1960. 259 pages. \$3.50.

America's most publicized evangelist presents brief, direct answers to some of the hundreds of questions put to him in recent years. These short messages, typical of those Billy Graham has supplied through his syndicated newspaper column, are addressed to a variety of problems ranging from matters of personal morality to international issues, and dealing with the perplexities of different age groups from the teen-ager to the older adult. The answers reflect the insights of psychology and social science, common sense and most of all Biblical truth. The style is a bit hortatory (as is true of many preachers) and the answers may seem in some instances to be over-simplified. But the author shows an understanding of human nature and uses good sense in his attempt to help people with their practical problems.

Nolan P. Howington

Call to Worship. By Neville Clark. London: SCM Press, 1960. 67 pages. \$1.75.

British Baptist pastor Clark, in this another of the brief *Studies in Ministry and Worship*, appeals for liturgical revival particularly among the free churches. He laments the lack of training in liturgical principles for the pastors of evangelical churches. "Our need," says Clark, "is nothing less than a pattern of worship true to the nature and fulness of the Gospel, expressive of the wholeness of tradition, related to the living stream of denominational experience, relevant to the life of twentieth-century man."

Three brief historical chapters deal with the biblical pattern, the historical development and the free church tradition of worship. The last half of the book sets forth "the way of renewal" of Christian worship as he would like to see it come about. It sets forth the ideal structure of worship as he sees it, and in a final chapter reports on the experiences that he has had in a two-year effort to reconstruct the liturgical worship of the church he serves as pastor. Though not all readers will be inclined to adopt exactly his proposed liturgical structure, all will be helped by his incisive analysis of the weaknesses of contemporary worship and practical ways for improving it.

Allen W. Graves

Six Secular Philosophers. Louis W. Beck. New York: Harper & Brothers, 1960. 126 pages. \$2.75.

This is a useful and interesting volume which attempts to introduce the reader who is uninformed philosophically to the philosophical thought of some great minds in the history of thought. Professor Beck has chosen six philosophers who contributed to the development of both secularism and religious liberalism. One could wish that he had paid attention to other significant figures like Pascal, Descartes, Leibnitz, Hegel, Schleiermacher, Kierkegaard, but, apart from William James, one could accept those which he has selected. The thought of Spinoza, Hume, Kant, Nietzsche, James and Santayana is analyzed. It will be noticed that Professor Beck seems more at home with the skeptics and doubters than with the constructive thinkers. The reader can benefit by his popular studies of the former, but the book needs to be balanced by one which gives a picture of thinkers with a more positive approach to religion.

Eric C. Rust

BOOKS RECEIVED

Our Dependable Bible. By Stanley E. Anderson. Grand Rapids: Baker Book House, 1960. 248 pages. \$3.95.

Human Nature Under God. By Oren Huling Baker. New York: Association Press, 1958. 316 pages. \$4.50.

Under Orders: The Churches and Public Affairs. By Roswell P. Barnes. Garden City, N. Y.: Doubleday and Co., Inc., 1961. 138 pages. \$2.95.

Discoveries in the Judean Desert, Vol. II. By Benoit, De Vaux, Milik. New York: Oxford University Press, 1960. 303 and 173 pages. \$26.90.

Brothers In Christ. By Fritz Blanke. Scottsdale, Penn.: Herald Press, 1961. 78 pages.

The Spirit of Protestantism. By Robert McAfee Brown. New York: Oxford University Press, 1961. 264 pages. \$4.50.

An American Dialogue. By Robert McAfee Brown and Gustave Weigel. Garden City, N. Y.: Doubleday and Co., Inc., 1961. 240 pages. 95c, paperback.

The Book of Revelation. By Harry Buis. Nutley, N. J.: Presbyterian and Reformed Publishing Co., 1960. 124 pages. \$1.75.

The Comprehensive Bible Concordance. By Adam Clarke, Ed. Grand Rapids: Kregel Publications, 1960. 284 pages. \$3.50.

The Pastoral Calling. By Paul Rowntree Clifford. Great Neck, N. Y.: Channel Press, 1961. 144 pages. \$3.00.

My Three Years Inside Russia. By Comrad X as told to Ken Anderson. Grand Rapids: Zondervan Publishing House, 1958. 117 pages. \$2.00.

The Theology of St. Luke. By Hans Conzelmann. New York: Harper & Bros., 1961. 255 pages. \$5.00.

Dake's Annotated Reference Bible (The New Testament). By Finis J. Dake. Grand Rapids: Zondervan Publishing House, 1961. 488 pages. \$7.95.

Worship and Theology in England From Watts and Wesley To Maurice, 1690-1850. By Horton Davies. Princeton, N. J.: Princeton University Press, 1961. 355 pages. \$7.50.

King David, Shepherd and Psalmist. By Geoffrey de C. Parmiter. New York: Thomas Nelson & Sons, 1961. 195 pages. \$3.95.

Love Almighty and Ills Unlimited. By Austin Farrer. Garden City, N. Y.: Doubleday & Co., Inc., 1961. 168 pages. \$3.50.

The Protestant Mind of the English Reformation 1570-1640. By Katherine and Charles H. George. Princeton, N. J.: Princeton University Press, 1961. 452 pages. \$8.50.

Politics and Ethics. By Robert Gordis. Santa Barbara, Calif.: Center for the Study of Democratic Institutions, 1961. 36 pages.

Tyndale Bible Commentaries—The Epistle to the Hebrews. By Thomas Hewitt. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 217 pages. \$3.00.

Victory Over Suffering. By A. Graham Ikin. Great Neck, N. Y.: Channel Press, Inc., 1961. 144 pages. \$2.50.

A Psychology for Preaching. By Edgar N. Jackson. Great Neck, N. Y.: Channel Press, Inc., 1961. 191 pages. \$3.50.

Infant Baptism in the First Four Centuries. By Joachim Jeremias. Philadelphia: The Westminster Press, 1960. 112 pages. \$3.50.

Going Steady. By Verna J. Joiner. Anderson, Ind.: Warner Press, 1959. 122 pages. \$1.00.

The English Mystical Tradition. By David Knowles. New York: Harper & Bros., 1961. 197 pages. \$3.75.

Old Testament Theology. By Ludwig Kohler. Philadelphia: Westminster Press, 1958. 257 pages. \$4.50.

World Cultures and World Religions. By Hendrik Kraemer. Philadelphia: Westminster Press, 1960. 386 pages. \$6.50.

The Old Testament—Its Origins and Composition. By Curt Kuhl. Richmond: John Knox Press, 1961. 354 pages. \$4.50.

The Ministry of Healing. By John Ellis Large. New York: Morehouse-Barlow Co., 1959. 182 pages. \$3.00.

The Role of the Bible in Contemporary Christian Education. By Sara Little. Richmond: John Knox Press, 1961. 190 pages. \$3.50.

Makers of Religious Freedom in the Seventeenth Century. By Marcus L. Loane. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1961. 240 pages. \$4.00.

The Scope of Demythologizing. By John Macquarrie. New York: Harper & Brothers, 1960. 255 pages. \$4.50.

Monser's Topical Index and Digest of the Bible. By Harold E. Monser. Grand Rapids: Baker Book House, 1960. 681 pages. \$5.95.

The Biblical Doctrine of Judgment. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1960. 72 pages. \$2.00.

Disorders of the Emotional and Spiritual Life. By W. L. Northridge. Great Neck, N. Y.: The Channel Press, 1961. 130 pages. \$3.00.

Orders and Prayers for Church Worship. By E. A. Payne and S. F. Winward. London: Carey Kingsgate Press, 1960. 286 pages.

Barth. By A. D. R. Polman. Grand Rapids: Baker Book House, 1960. 68 pages. \$1.50.

Baker's Textual and Topical Filing System. By Neal Punt. Grand Rapids: Baker Book House, 1960. \$23.95.

Van Til. By Rousas John Rushdoony. Philadelphia: Presbyterian and Reformed Pub. Co., 1960. 61 pages. \$1.25.

The Old Testament in the Cross. By J. A. Sanders. New York: Harper & Bros., 1961. 143 pages. \$3.00.

Love Is A Spendthrift. By Paul Scherer. New York: Harper & Bros., 1961. 230 pages. \$3.75.

Christ Our Example. By James Stalker. Grand Rapids: Zondervan Pub. House, 1960, reprint. 332 pages. \$2.95.

Prepare Yourself To Serve. By Dorothy Strauss. Chicago: Moody Press, 1960. 127 pages. \$2.50.

Preaching On the Books of the New Testament. By Dwight E. Stevenson. New York: Harper & Bros., 1956. 268 pages. \$3.95.

Existential Metaphysics. By Alvin Thalheimer. New York: Philosophical Library, Inc., 1960. 632 pages. \$7.50.

The Imitation of God In Christ. By E. J. Tinsley. Philadelphia: Westminster Press, 1961. 190 pages. \$4.00.

The Search for Meaning. By A. J. Ungersma. Philadelphia: Westminster Press, 1961. 188 pages. \$4.75.

An Apostle of Freedom: Life and Teachings of Nicolas Berdyaev. By Michel Alexander Vallon. New York: Philosophical Lib., 1960. 370 pages. \$6.00.

Forerunners of Jesus. By Leroy Waterman. New York: Philosophical Library, 1959. 156 pages.

The Genesis Flood. By John C. Whitcomb, Jr. and Henry M. Morris. Nutley, N. J.: Presbyterian and Reformed Pub. Co., 1961. 518 pages. \$8.95.

Niebuhr. By G. Brillenburg Worth. Grand Rapids: Baker Book House, 1960. 41 pages. \$1.50.

Theory and Design of Christian Education Curriculum. By D. Campbell Wyckoff. Philadelphia: Westminster Press, 1961. 219 pages. \$4.50.

The Lure for Feeling. By Mary A. Wyman. New York: Philosophical Lib., Inc., 1960. 192 pages. \$4.75.

Sartre. By S. U. Zuidema. Grand Rapids: The Baker Book House, 1960. 57 pages. \$1.50.

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For Summer School information write Administrative Dean,
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